Woodward, (Hezekiah)

A Light to GRAMMAR, AND All other ARTS and SCIENCES.

OR,

THE RULE OF PRACTISE Proceeding by the Clue of Nature, *and Conduct of right Reason*, so opening the doore thereunto.

The first Part CONCERNING GRAMMAR, *the preparatories thereto*; *Rules of* Practise through the same; clearing the Method all along.

Intellectus meus est quicquid in me boni est. Scal. Exerc. 307. Sect. 6.

Printed at London by *M. F.* for *John Bartlet*, at the signe of the gilt Cup, neere S. *Austins* gate in *Pauls* Churchyard. 1641.

TO THE HIGH AND mighty *Prince* CHARLES.

SIR,

YOur Highneſſe cannot want Preſents, *nor* Preſidents, *nor* Precepts; *theſe all waite upon you at every hand, and the choyceſt of theſe: You muſt have the* creame, *the* extract, *the* quinteſſence *of all theſe* Simples. *Moſt fit you ſhould; For in the perfecting your* Copy, *every hand is taught: and in the advancing your good, the whole land is promoted. God*

bleſſe every hand, and inſpire every mouth, that is ingaged upon this worke, *for great is the worke. Proſper the ſame good Lord, ſhine upon thoſe endeavours, which would make you excellently good, as you are great. Amen.*

I am in ſome feare, that it will ſeeme boldneſſe to add to ſuch a full heape; and yet my feare will be over, if your Highneſſe ſhall daigne to read unto the bottome. There may come a mite to your treaſury, and take up no roomth there: And ever, the more Candles *in a roome, the more light: and the wider is the* gate, *the more eaſie is the* entrance. *I tooke notice of a* light (*cleare enough as ſuch materials could make it*) *ſet up before your Princely eye* [a], *thereafter to* ſteere *your courſe; A* dim light *before the* luſter *of your* Star.

I ſaw alſo a Port *opened before you* [b]: (*the Author of the Dedicati-*

on

a A Light to *Lilly*, dedicated to your Highneſſe, *Anno* 1637.

b *Porta Linguarum*: given to your Princely hand by *Anchoran.* 1633.

on (he was Author of no more) had heard more thereof, had hee not ſome ſhort time after taken Sanctuary at the grave) This and that I have ſeen; And I aſſure your Highneſſe upon as good ſecurity, as the concluſion of experience, teſtimony of the graveſt Authors, judgment truly made, can give you; That here is a light not to Lillie onely, but to all the Grammars neceſſary in the world: And a gate opened here (that is the proper word) whereat all Arts and Sciences muſt enter, elſe they enter like a Thiefe by the wrong way, and will quickly out at the Back-doore; And it were a great impeachment of judgement ſo to enter, for it were as if I ſhould climbe up a Caſtle by the outſide, when I can ſtand on the ground, and find no leſſe then five faire gates for entrance, and being entred, goodly ſtayres to aſcend thereby. With your Princely leave I take two things

granted. 1. *That at theſe low points, your Highneſſe hath an unerring guide, who hath given you good conduct by this very* light, *and through theſe very* gates; *And yet he will not deſpiſe, what a very low perſon holds out unto him, for the clearing of the way, wherein (no diſhonour to him, nor honour to my ſelfe) he may not be ſo knowing, and experimentall as I am: For, as a poore* Muſitian *once ſaid to a great* King, "God forbid "Sir, that your fortune ſhould bee "ſo bad, as to know theſe things "better then I.

Æneas Silv.

2. *Becauſe one ſaith (as hee did wiſh) Princes doe prize learning like* Pearles; *which Noblemen eſteeme but like* Gold; *popular men, like* ſilver; *and more inferiour perſons yet but like* lead: *I ſuppoſe alſo, that your Highneſſe is well forward in your way, which muſt be compendious, (to Princes) a very ſhort cut. Then*

I presume your leading sense *was the best* light *to Grammar (a good helpe to other learning, but in comparison a toy) where you stayed not neither, but hasted to Authors most* sensuall, materiall, practicall, *the most compendious and nearest cut to language,(setting use aside) in the world.*

Non debet qu squã ubi maxima rerũ momenta versantur, de verbis esse solicitus &c. Quint. 8.3.

And yet what if your Highnesse speake with tongues ? you are shewen a more excellent way. Things *doe most accomplish, for they are as the* flesh *and* sinews; Words *as they may expresse* things, *for they are but as the garment of the body. To all, your Highnesse findeth an easie* slide, *and passe to a quick understanding of them, by those* lights, *or great* Intelligencers *you alwaies carry about with you.*

μὴ πολὺς ἐν ῥήμασι γίνου, ἡ μ̃ γὰρ λέξις οἷ ἐσθὴς ἐπὶ σώματος, τὰ δὲ πράγματα σάρκες εἰσὶ καὶ νεῦρα. Cl. Alex. l. 1. p. 215.

From those lights *I have kindled mine which shines dim; nay, being so low, it is not possible it should shine at all: yet certaine it is, your High-*

neſſe hath not a truer light to goe by, though greater, and brighter you may have. They are the gates, (that is the other Metaphor) opened before you; I preſume you have no other way to enter, for through them, all the world of diſciplines muſt come in. And now that your Highneſſe is entred with the Clue of Nature in your Princely hand, it muſt needs be that in ſhort time, many will preſſe to follow after the ſame way; nor any diſhonour this, that in the beſt way you ſhould have the moſt company.

This is my ambition: and it is ſo, that our lower ranks may not run out good part of their ſpan, and then graſpe but a ſhadow in the end. This is all I ſeeke after: for if your Highneſſe ſhould pleaſe to give me admittance, to ſtoop at your foote, & to kiſſe your Princely hand, I ſhould do it, haply, ſomewhat rudely, having never had ſo much honour here; (beyond the Sea

I had, where were ſome Branches from the ſame royall Stock) but yet certainly with all the Reverence that could be: And when that were done, I ſhould home againe as faſt as I came forth, and with as good a will, having as little minde *to ſtay at* Court, *as* worth *to commend me thither. I can pray for your Highneſſe at home: by Gods grace ſo I will:* God make your name precious, and your throne great in His appointed time. *Amen and Amen.*

Your Highneſſe moſt

humbly

devoted

Woodward.

TO THE

JUDICIOUS READER,

His much honored Friend

Mr. *SAM: HARTLIB*,

by way of Preface.

I Muſt (Sir) give you ſome account of my Work *here; for though it be a publike buſineſſe (therein we thank you, you are very active) yet it fel out to be* Mine *by your more ſpeciall motion and appointment. My reſolution was ſetled, never in this kind to put Pen to Paper againe, ſuch my diſcouragement, ſuch alſo my indiſpoſition thereunto. But ſee, our itching humour! no ſure it is not that; I am* ſcribling *againe. You may thanke your ſelfe, for your intreaty it was, which brake the cords of a very ſtrong reſolution to the contrary, and one* motive *more there was, you ſhall heare them both in order.*

First, your intreaty; I say yours, and why should it not much prevaile with mee? for you have broke through many discouragements, and yet you hold out still. what cause then, that I should not put my hand to that worke, whereto you have put both your shoulders?

I have beene tugging in my Mill *these twenty yeares; and because not like a* Mil-horse *in the old beaten track still, I have found some counter-checks almost every weeke, and this hath beene cast in my teeth by such, who should understand better;* Why not the old old-way, that is alwayes the best way? *No, not alwaies, nay never in those petty Schoole points. We may be wiser then our Elders, and see beyond them too, else we are blind: we have an advantage above them, standing (though they no Giants, nor we Pigmies) on their shoulders. I could ever well digest these discouragements, though it is but hard meat, for I knew I was right, and should satisfie one day, for I had spent many dayes and nights too, in finding out a* Method: *I am sure I have met with it, follow it as well as I can, that is as I am able. All this while, I have not granted*

this

this to be a New Method; *It is as ancient, (ſo it will appeare in due place) as is the writing of the* Old Teſtament.

Yet we muſt heare ſometimes (it is good for us) This is not the way that I was led, and that way was better,. for I could con my Grammar from top to toe, every word and letter. *So* Friarlike *he could rime too as it happened: and ſo much almoſt could the* Parat *doe long before him; for that* Animal *could ſpeake Greeke, which I am ſure he underſtood not, no not a word, not a letter. We might all well agree at this point, for our ſcope is the Childs good, but we invert the order: wee differ onely in the handling of the bow, (that is a great difference, it turnes the upſide downe) or as the* Painter *framed the Picture of a* running Horſe *very well, but he tooke it by the wrong end, ſo the feet were upward, a great defacing to the Picture, but quickly mended. Certaine it is we doe juſt ſo, wee begin with the Child at the wrong end, and wee proceed (if we may call it a proceeding) like a Wiardrawer,* backward. *Invert the order againe, as he the Picture, and we are right. But this ſome ſee not, therefore their tongue walkes more*

Leviter judicabun, præcipitãter condemnabunt. Brad: de Causa Dei. l. 3. cap. 53. ω.

at randome, "For what wee cannot easily "understand, we can quickly censure [a]. *But (I thanke you againe) since you came into these parts, those discouragements about our Schoole-points began to weare out; such hath beene your activenesse therein: And which is the greatest meanes to make our way clearer, you have beene a meanes to make* Comenius *knowne amongst us, the greatest light to this Kinde of Learning, that ever was set up in the World. What though the most will not thinke so: no wonder that: for the most judge all out of the way, who drudge not on, just in the old road and beaten way. They will have all* Novell, *which seeme strange to them, and which they have neither* skill *to examine; or if* skill, *then no* will: *they wish well to it, but will not bee at the* cost. *Better things they would have done, (so they doe in the highest matters) but they must drop into the mouth, when they will scarce take the paines to hold the mouth open. How you beare up at this point (for you drudge on still heartily, leaving a more faire, I may say, and more honourable employment to further this) how, I say you succeed, and what provision you make for yours (for it is a maine*

point

point) *I examine not, though I ſhould care: I ſuppoſe conſidering the* Tempeſt, *you have but an hard pul of it, againſt wind and tide, and your encouragements, not as they ſhould bee; ſo inwardly I know you: But preſſe on & remember:* "*As the Lord croſ-*
"*ſeth ſuch who run counter winding their owne way ſtill, the way of the Serpent: Certainly it is abominable in Gods ſight: ſo remember alſo, The* Lord ſhall be with the good; *and that is enough I hope, nay more, enough and* enough: *I double it for mighty reaſon, and I put an accent upon the laſt, that you might take double care at this point; for if the Lord bee with you, you have* enough; *not* Eſaus *enough only, though that was* much, *or a great deale; but* Jacobs *enough, and that is* All, *enough and* enough, *my* God *and* All: *you have my firſt motive, and your chiefe encouragement, preſſed downe running over.* 2 Chron. 19.11.

רַב

כֹּל

See the ſecond Part page 7.

2. *You may remember you came upon me the ſecond time, and then but to render a tranſlation touching* precognitions *put into your hand by M.* Brookes 4. *yeares ſince. Certainly his Name was a great motive, being my old acquaintance, familiar, and Boſome friend: Aſſuredly I would breake*

breake a boxe of oyntment, ſo perfuming his name, if I could, and make his memory ſweet about all our houſe, that ſome of the oyntment might be ſold, and given towards the very poore, his moſt helpleſſe Children: I knew no man ſo active that way in his time, beſides his ſecond *M.* Horne, *very active now. But Sir, I muſt tell you, and you will finde it true; I could make his* Latine *which was but the contents of two ſheets, of no manner of uſe to the publike, yet of uſe enough, for it was his, ſpeaking in its owne* Dialect. *You know very well it was* Technologicall *all along, (he was curious that way) but that would not be for publike uſe, for being tranſlated into* Engliſh, *it would be* Latine *ſtill; ſo words of* Art *are, being as proper names, much the ſame in all Languages. Wee cannot* ſpell Logicke *nor* conſtrue Law; *but yet, if wee follow* Nature *cloſe as wee ſhould do* Truth, *not fearing a check, or the loſſe of a tooth or ſo, wee may finde good reaſon in both.*

I have taken this very courſe, I have followed my owne way, uſing my owne words, taking the Clue of Nature in my hand all along; what ſpeed I have made, and how

neare

neare the White *I have got, let another judge.*

Hee may thinke I have ſpoken boldly enough, and ſo doth a foole: *but he may remember, That I have ſtayed my full time before I ſpake.* Pythagoras *his five yeares ſilence hath but this meaning;* "*We muſt* "*heare ſufficiently, and underſtand fully,* "*before we ſpeake boldly, and then we may* "*ſpeake; I have ſtaid that time foure times told, and now I have ſpoke, That you may the better judge,* what it is, *you are pleaſed to heare it firſt.*

My taske by your appointment is, "*To* "*teach the Grammar by way of* Precognition; *a way not tract before, and a very low way, but moſt ſure, infallible, and certaine, it gives the cleareſt light, though ſeemingly to the common eye, as in a dark lanthorne.*

1. *It was needfull firſt, To remember* Man, *what he is, ſith he is ſo forgetfull, What is hee? For it is a maine point: Wee will heare what others ſay; A wild fellow he is, A* Colt, *an* Aſſe *Colt, a* wild *Aſſe Colt, yet* vaine man, *he would be wiſe, and* ſomebody, *ſo* Job *told* [a] *us; He is naturally as brutiſh as a* Swine, *ſo ſaith another*

[a] Job 11. 12.

ther b. *In ſpirituall things as unteacheable as a Fiſh, ſo another. Are all ſo? No, but yet ke with his* de meliore Luto c, *was quite out; we are not all ſuch, not altogether ſo rough, nor ſo untractable ſome; & ſome more reſtrayned; but wee were all in the ſame* lump, *and have all the ſame* mould, *the ſame mould of heart too, till the good Spirit come to frame,* mould, *and faſhion there.* Job *cuts the knot,* wee are all borne ſo; *Under this Conſideration I deale with* Man, *that he may underſtand in the firſt place, for it is the ground of all our proceedings, That all our helps are too weake to ſhore him up, ever ſince hee tooke his fall, which was before he lay in his cradle, and will never outgrow it; ſo alſo, that all our* lights *are few enough to cleare up his underſtanding, ſo darke he is; ſo ſlow to conceive, ſo hard to underſtand: And all this, but too little all, to make him* vile *in his own ſight,* To hide pride from his eyes.

2. *It muſt be known what we meane by* precognition, *and what accommodation we have from our* ſenſes *at that point, that the childe may ſee his work before him, and delight in it, then it goes on* b.

3. *Sith all* Sciences *have them not; not the*

b οὐδεὶς τινὲς ἄνθρωποι. Cl. Alex. protr. p. 44 Baſ. Hex. Hom. 7.

c Juvenal.

d *Amet quod diſcimus opus ſit, ſed delectat: non neceſſitas ſed voluntas.* Hier. ad Gaudent.

the higheſt and moſt excellent, that touching God *and* Chriſt; *nor the loweſt, that of* Grammar: *neceſſary it was I ſhould goe a middle way, betwixt* Nature, *and* Art, *and when we could not finde a* precognition (*as we ſay of an occaſion*) *then to make it.*

4. *Yet all this while I am not come to* Grammar, *for that comes in almoſt at the fag-end of all. But for all that here is no juſt cauſe of exception, if it be well weighed and conſidered; that I follow Nature all along, keeping pace with her, which is conſtant, not* Graſhopper-like, *hopping, and leaping, now up, then downe againe preſently: ſo muſt he not* leape, *but* goe, *who followes her* gradually *with good heed, and leaſure, making good riddance all along, elſe he doth not goe but dance, one ſtep forward, & two backward: for one miſtake or error at the firſt entrance through a prepoſterous haſte, will multiply upon us in our proceeding, and puts back more then will be imagined. It is a ſure rule, and holds here, as in higher matters,* The antidating a worke, mars our reckoning in the end. *You have the ſum of the firſt Part.*

2. *Yee doe not expect, I ſhould give a* Precognition *of every thing I ſpeake of;*

it

it had beene a tedious labour, and the drieſt worke in the world. My worke in this way, is to make the ſenſe *a leading hand, ſo making it a delightſome and ſpeedy way, but to tell you in all particulars how I doe it, had beene needleſſe, and a vaine way;* Conſilium reſque locuſque dabit. *Onely this, hee that can ſtoope loweſt, and ſooneſt fit his* Precognition *to the Child, he is the beſt teacher, what ever his wants are otherwiſe. It is not what I underſtand, but how I can fit my ſelf to the Childs capacity, taking him out of his rode, and ſo working upon his underſtanding.*

I need ſay it but once, "The Precognition *is arbitrary, one uſeth this, and another that, as his mind leads him, and his ingeny can ſuggeſt.*

3. *I have made reference to my owne* Scrible, *nay I will call it a* Booke, *by allowance of a great Scholar, having two* Patrons, *which ſhould be the onely Licenſers of bookes,* Truth, *and* Reaſon. *I am ſure it hath both, elſe I durſt not have counted it a Sons* Patrimony, *or a Daughters* Portion. *I have, I ſay, made reference to my own* Booke, *more then once, or twice; there was a neceſsity, becauſe at theſe places, there is a*

want

want desideratum aliquid, *which must be supplied there if wee will have it; for memory failes me, and my little skill both, if here or elsewhere I have mentioned any one materiall thing twice. You see my account, and how cleare I am in it, you will judge of it as you are well able, and account me still*

Alderm: London.
Novemb: 20. 1640.

Your servant in the Common
service of love and
otherwise

Hezekiah Woodward.

Decemb. 3.
1640.

Imprimatur

T. WYKES.

The Contents of the first Part.

Chap. I. Serving for an Introduction: The difference in children: That the ſtrongeſt are but weak; ſo are all the ſons of *Adam*; in their beſt eſtate, *vanity*; in their worſt, and in themſelves conſidered, *vile*: How neceſſary the conſideration hereof, and how conducting to our ſcope.

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Chap. III. Of what uſe our *ſenſes* are, ſpecially the leading *ſenſe*; how bound to improve them; how to diſcipline, and ſpiritualize them.

Chap. IV. Every Science hath not *precognitions* or *preparatories* making way for the more eaſie underſtanding thereof, grounded in Nature; yet Nature improved

helps much towards the knowledge of *God*, nothing at all to the knowledge of *God* in *Christ*, that high and excellent Science: Notwithstanding we must not neglect the *Aids*, which Nature affords, though, by our *fall*, all our *Spirituall* are lost, our *Naturals* weakned.

Chap. V. When to begin with the Childe in the learning of languages: the childe will help us there: The English Schoole how ill ordered, how it should be: *i* and *j* with *u* and *v* to be noted: how fundamentall the *Mother tongue* is: what our care thereabout.

Chap. VI. Necessary the childe should be taught to write. Objections against it answered. It helps the understanding very much; but as it is commonly abused, hurts more then it helps. The Writing-Master might heare a twofold lesson, but that his eare is stopt; His *copy* doth the greatest good, or the most hurt, though he thinks of none of all this.

Chap. VII. Of Grammar, the practise thereupon through the severall parts thereof.

Chap. VIII. Of the Figures and Tropes. The childes eye, and naturall Logick, cleares all there.

Chap. IX. Rules of practiſe, declaring the Method; the *tenth* clearing the ſame. The *fourth* and *ninth* Rules of infinite uſe to the *Catechiſt*, whether *Maſter* in Iſrael, or *Doctor* there.

Chap. X. What eſteeme the Grammar hath; how little eſteeme the Grammarian. The Dignity of the underſtanding. The concluſion of the firſt, a Tranſition to the ſecond part.

The Contents of the ſecond Part.

CHap. I. The ſcope herein; the excellency of the underſtanding: preparatories thereunto: of what uſe our *ſenſes* are; what our care over them: to diſcourſe of Generals is to beat the winde.

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red, ſometimes more clouded. They tell alſo, how empty a thing the *forme* is, if no more: it feeds the eye onely, never fils the ſtomach, no more then *painted* bread can: of ſuch uſe are pictures, but that they may doe the child no diſſervice, (we fear not the man) we give two maine Cautions touching them.

Chap. III. To converſe in Generalities is to keep a child upon the *Pinnacle*; the word is familiar; what it teacheth: what alſo the *deſcent* there-from: where we meet with the *ſtaires*, the *bell*, and the chilled *flie*; mighty inſtructions from all theſe. The laſt cleares and ſweetneth alſo our way through the Church-yard by the chambers of death; ſo leading to *ſingulars*, and the chiefeſt of them, the *Man*.

a *Incorpore ſine corpore*, Hier. Ep. ad Læt. & Gaud. Read our *Juels* life: I rejoyce that my fleſh is worn and exhauſted in the Labours of my calling. *His laſt words.*

Chap. IV. Mans body a curious Fabrick, but fallen much into decay, and, by ill uſage, more decayes every day; yet as now it is, venerable. In what conſiderations to bee cheriſhed, and had in honour: In what caſes to be neglected and deſpiſed; after their example, who lived in the body as out of the body.

Chap V. The ſoule, how precious; yet how vile in Mans eſteeme, while he is himſelfe: when he is changed, his judgement changeth, and then he gives us mighty leſſons,

and

and of universall use.

Chap. VI. Two propositions cleared: 1. *All Creatures serve man*; Mighty Conclusions there-from: how we may serve our selves of the Creatures, and their Creator in the use of them. 2. *Art as well as Nature serves man*; he sets all *Trades* on work, which concludes hee must have a *Trade* also; What that must be; How he may prosper in it. *Sincerity* makes *mites* to passe for, and to hold waight with *Talents*.

Chap VII. Occasionall Instructions from observations of things within doores, and without.

Chap. VIII. The Milstone, a very precious stone; a precious instruction there-from. A few observations taken up first from the Creatures in our way thither, from the *Toad*, the *Serpent*, the *worme*, the *stones*.

Chap. IX. The Church sacred, in reference to the great works done there: what they are. We must be at *cost*, if we look to know them, for they are chargeable works. *Joshuahs* counsell explained, cleares all this, and is of the same use unto us now, as to his people of old; To inform Masters, and correct servants, that all may walk by their

their rule, and know their duty.

Chap. X. A childe must not escape for his fault: A discreet Master that can judge thereof alwayes, and correct it thereafter. *Haste* makes *waste*; we steere our right way by *heaven*, [c] wee see it *lighten* first before we heare it *thunder*. Sloth, how corrupting: The Father must doe his office. Diligence must be both in the Teacher, and the Learner. Nature teacheth so, but the Mid-wife best of all. The Masters copy must be most exact before the child, the onely way to make them both fit, the one to give, the other to receive instruction.

[c] *Eâdem ratione hant vitæ viam queri oportet, quâ in altò iter navibus.* Lact. 6. 8.

A LIGHT TO GRAMMAR.

CAP. I.

Serving for an Introduction: The difference in children: That the ſtrongeſt are but weak; ſo are all the ſonnes of Adam; in their beſt eſtate but vanity; in their worſt, and in themſelves conſidered but vile: How neceſſary the conſideration hereof, and how conducting to our ſcope.

SOme have compared children to the Earth, their common Mother; different *moulds* there: All muſt be tilled, which we would have fruitfull, but notwithſtanding all our tillage, all are not alike fruitfull.

Cap. 1. Some have compared them to *flowers*, ſoone up, as ſoone down; quickly flouriſhing, as quickly fading: This compariſon runs well, and inſtructeth us in our ſhort *courſe*; for the whole *courſe* of things under the Sun run from us, as upon *wheeles*, [a] (then children are not behinde, nor are out of the number) and then good reaſon why we ſhould not ſet our hearts upon them.

[a] τροχὸν. James 3. 6.

Some have compared them to fruits of the earth, ſome *early-ripe*, ſome *not yet*, ſome *yet later*: every thing is good in its *ſeaſon*; we follow the laſt compariſon.

Some children (for their uſe this is intended) are, as *Sophocles* ſaid, ἀνδρόπαιδες, *Men-boyes*, like Summer fruits, quickly ripe, commonly as quickly rotten. 2. Other ſome (they the moſt) not ſo quick for *ſpeed*, but more ſure for *uſe*. 3. Some alſo, whom we miſcall, (and miſuſe too, the more ſhould be the pity) *dullards*, *hard-heads*, &c. what not? many abuſive words, and all for that they cannot help. And yet if we could have patience (a chiefe vertue even at this point alſo) and wait

wait their full time and growth, we may *taſte* them good, very good in their ſeaſon. [b] Cap. 1.

b Bloſſoms there be in children of future hopes; *ripeneſſe* not yet; nor tyed to one time, no more then all corn is ripe for one reaping. Some be *Haſtings* and will on; ſome *Hardings* and draw back. Some, &c. *Mulc. poſit. p.* 19.

Looke wee over againe theſe *formes* or *ranks* of children, and obſerve them every one; we ſhall finde them all, even the quickeſt of all, like their age, weak and tender: As the *Vine*, very fruitfull, as the ground is, or the care about it muſt be; but muſt have a ſtrong prop, which it runneth up by, ſpreadeth it ſelfe upon, moſt lovingly embracing; take away that, you ſee where it lieth; ſuch a thing is *childhood* and *youth* both. Trem.

Shall I ſtop here? No. And *Enos* [c] alſo, he that writes himſelfe, as he thinks, a *ſtrong*, and *well growne man*; even he is but a poore, fraile, weak man [d]; though he thinks none of all this, but is it not even thus? [e] Hearken what one ſaith, and no ordinary one; *Man in his beſt ſtate is but altogether vanity* [f]. Heare what another ſaith, an

c *Mortalis infeſtus ærumnis doloribuſque.*

d Gen. 4. 26.

Pſal 9 2c.

e Amos 2. 11.

f Pſal. 39. 5

Cap. 1. excellent Pen-man also [e]; *His wits are drowned in the body, occupied of phansies, weak of sight*, (he cannot see farre off, [f] seldome farther then the present) *sicke and impotent through the fall of Adam, and his own sins; dead therein.* What is this man now, he that boasteth great things? he will goe hither, and thither, and there he will doe that and this, and all this to morrow. These are his proud thoughts. Poore man! he may bee in good readinesse for his grave by to morrow. And this day knowes hee not, hee can doe no not the easiest thing without an influence from Him, in whose hands is his breath, and all his wayes. [g] Nay, man must know more then so; He that hath great gifts, yet wants the great, and speciall gift, is but like a stately Ship ready rigged, and set out for a Voyage, but wants a winde. I tremble rather then speak, (said the Greek Father [h]) lest I should lanch forth into (any businesse) and want the gale of the good *Spirit*. His comparison is; "What though my Ship bee ready fitted; Pilot good; Marriners skilfull; Cables

e Bernard Ochinus, Preface to his 25. Ser. 2 Pet. 1.9

g Dan. 5. 23.

h Chrys. de Spir. sanct. Tom. 6.

"Cables ſtrong; Anchors firme, and Cap. 1.
"faſt; all things in all readineſſe, but
"no breath of winde ſtirring; that ſits
"not, it doth not blow; What uſe
"now of all theſe preparations? you
"muſt wait the winde, till that be, ſtir
"you cannot: juſt ſo it is, though great
"proviſion of words, depth of under-
"ſtanding, quick invention, ready ex-
"preſſion; If all theſe, yet if the holy
Spirit bee not there, Who is *All*, and Mat. 7. 11.
doth all in all; if the gale of this Spirit Luke 11.
breath not, all is nothing, and to no 13.
purpoſe: ſo weake and fraile a thing is
man, even when he is at the beſt.

But what is he at the *worſt*, in him-
ſelfe conſidered, or as delivered over to
himſelfe? I cannot well expreſſe that.
Better it were, he were delivered over
to the Devill, for ſo he might be for his
after good, [k] his ſalvation; but to bee [k] 1 Cor.
delivered over to himſelfe, to be left 5. 5.
for ever in his own lap, this is damna-
tion ſure, to periſh for ever. O hold Pſal. 81.
us back, Lord, from that we moſt de- 11, 12.
ſire, *To walk on in our own way*; It tendeth Acts 14.
ſtraight to the bottomeleſſe pit. Wee 16.
cannot but run thither-ward; All our Rom. 1.
26.

Cap. 1.

canning in good things is gone, we *cannot ſerve the Lord*, [l] but we can doe wickedly *as we can*, [m] that is, with all our might, then wee can *rejoyce too* [n]; ſuch a thing is man left to himſelfe, to every good work reprobate [o]. Such a thing is man, a very carcaſſe, no life in him, (properly ſo called) for dead he is, (as wee truly call dead [p]) and ſo he hath been three dayes, yea foure, (that is all his dayes) and then we may more then ſuppoſe that hee ſtinketh, having lien ſo long in his grave. Have I ſaid too much now, either for the vilifying my ſelfe, or any other? No ſure not enough. Lord make us more vile then this, more baſe yet in our owne *ſight*, [q] even as hee whoſe reſolution it was ſo to bee, and theſe his words, [r] *What is thy ſervant?* What honour wilt thou have in purſuing or taking away my life? *A dogge*, (then fit to lie under the table, to picke the crummes there) *A dead dogge?* (then fitteſt for the ditch) ſo ſaid he, who was afterwards a King, precious in Gods eyes: a likely man to be ſo, and to bee raiſed high, who was ſo vile in his own eyes, ſo baſe and low there.

l Joſh. 24. 19.
m Jer. 3. 5.
n Jer. 11. 15.
o Tit. 1. 16
p 1 Tim. 5. 6. Rev. 3. 1.
q 2 Sam. 6. 22.
r 1 Sam. 24. 14
Facis quod eſt tanto Regi indignũ, cum me ignauiſſimum, infimum et infirmiſſimum, &c. Jun. ibid.

The

The voyce of the *Tall men* of the world (who are not raiſed to a life higher, and out of themſelves) ſounds higher, *Am I a dogge*[r]? *Is thy ſervant a dogge*[r]? Yes, thou art a dogge, thou maiſt be ſure, though thou thinkeſt not ſo; old nature thou art, and nothing elſe; and thou art thy ſelfe ſtill, and not in another, and that will blaſpheme the Living God; It will rend and teare more then any dogge can; ſuch a thing our old nature is; ſuch is man, ſo cruell, ſo fierce, while hee walketh by himſelfe, and hath no better leader. But ſo vile though he is, ſo as wee have heard and read, yet ſo he is not in his owne eye, but of great and high account there, A man of name and renowne; nay hee that is better then either of thoſe two, may bee wonderfully deceived in the thoughts of himſelfe, while hee is but himſelfe; hee may thinke himſelfe ſome *great* one, when he is nothing; hee may have a *name* that he *liveth*, and is *dead*; hee may think himſelfe rich, and to have need of *nothing*, and know not that hee is *wretched*, and

Cap. 1.
1 Sam. 17.43.
2 Kin. 13.
Acts 8.9.
Rev. 3.1.

Cap. 1. *poore*, and *miſerable*, and *blind*, and *naked* [a].

a Revel. 3. 17.

But when this man ſhall be able to *bottome* himſelfe, to ſee clearely within (the anoynting will teach him:) when hee can diſcerne what a thing himſelfe is, what God is; Now heare him what he ſaith, "*Surely I am more* "*brutiſh then any man, and have not the* "*underſtanding of a man.*" There remai- "ned no ſtrength in me: for my come- "lineſſe was turned in me into corrup- "tion, and I retained no ſtrength. When I ſay, The man doth clearely ſee how vile himſelfe is, and yet how highly exalted by *David* his Prince, then heare him what he ſaith, *What is thy ſervant, that thou ſhouldſt looke upon ſuch a dead dog, as I am?* Making me eate bread at thy Table alwayes, ſo accounting me thy friend? It is not my theame now to dilate upon mans weakneſſe, or wickedneſſe, or his miſery from both; when *he is put in feare*, when paines are upon him, when his words are *ſighes*, & his *complaints teares*, then he may know himſelfe to be but a *man* [c], a poore fraile man, a very nothing,

Proverbs.

Dan.

b 2 Sam. 9. 8.

c Pſ. 9. 20.

thing, yea worſe then ſo, hee would count it his happineſſe he were reduced to his firſt *principles* and were as if hee had never beene. Thus it will be with him, when he is *put in feare*, when hee lyeth languiſhing, and thinks the howers over long and cannot command his breath. Cap. 1.

O that the Lords counſell might take hold of us now in the day of our peace! *Remember this, and ſhew your ſelves men; Bring it againe to mind, ô yee transgreſſors.* And this is not from our ſcope, but mightily advancing the ſame. My end is the childs good, his inſtruction is at hand: Wee can make no worke therein, unleſſe wee take downe his proud heart firſt; A proud child, (that is the foole all along the ſacred Scripture) will not heare inſtruction [a]: And ſuch naturally we are all. It is our very *Mother-ſin*, the firſt that putteth forth it ſelfe; (as hath been ſaid [d]) our firſt care muſt be, how to keepe downe the working thereof, and to weed it out what we can. It is a ſure leſſon, the beſt that can bee taught, but the hardeſt learnt. And I thought

c Eſay 46. 8.

a μὴ ὄφελες λαπεῖσθαι ἀνήνωρ ὁ ἄνηρ. Naz. Ep. 10.

d Childs Patrimony p. 36.

Cap. 1. thought it fitteſt to begin with it, and to ſpeake of it in the mans eares, for in the childs it had beene much of it loſt. To contract all; the ſumme, and purpoſe hereof is; we muſt looke up to God in the uſe of all meanes, whereby to hide pride from our eyes, elſe wee cannot hide the Law of God in the heart; inſtructions cannot find entertainment there, ſuch an oppoſite or enemy this mother-luſt is to all good. It is the valley which is fruitfull [o], for there the drops ſtay. Hee giveth grace to the humble. The meeke will hee teach his way. He will beautifie them with ſalvation. They are the *ſimple* ones of the world, the *little* ones (ſo in their owne account, and ſo the world accounts of them too) who waite at Wiſdomes *doore*, and ſhall be remembred. And thus I thought moſt fit to dedicate my firſt entrance upon this high ſervice, in all points promoting the Child.

Iob 34.

o ταπεινοφροσύνη θησαυροφυλάκιον ἀρετῶν. *Baſil.*

Iames 4.6.
1 Pet. 5.5.
Pſal. 25.9.
Pſ. 149.4.

CHAP.

Cap. 2.

CHAP. II.

How to order the Child: order muſt bee kept: what danger in inverting that order: The candle in the hand, how to walke by it. What wee meane by Precognition.

AND now wee are turning towards the child, before we take him by the hand wee muſt ſeriouſly conſider, how to order him, and where to begin, for this requires our ſerious conſideration, the very extract of our judgment and skill.

I doe not meane now, what I muſt teach him in the firſt place. That is out of queſtion, the *Mother-tongue:* nor do I meane what *Science* firſt; *Muſick* ſay ſome, and they give good reaſon: *Arithmetick*, ſaith the noble Scholar, as the Child may be, for that will fixe his minde in caſe he bee *birdwitted* a; and to ſay the truth, I know nothing taught in good order but that: for the weakeſt teacher may find a neceſſity. I ſhould add the *Mathematicks* alſo, a generall

a *Ingenium volatile et deſultorium.*

containing

Cap. 2. containing the other; for as that proceeds gradually, and there is order; so these by *Sense*; and there is certainty.

I say againe, we had need now of all our wits about us, and to have our understanding part ready even at our fingers ends. I meane not that thereby we may be taught where to begin our information; for every man well understands this, that the informing the understanding is the maine point. And for this great end and purpose wee must looke through, and through the child; wee must well understand him, before he can understand us. And this is not quickly done; probabilities are our guides, and our conjectures great, yet not without exception, where there is such uncertaine motion as there is in Children. The *Quick-wit* puts out apace, gives great appearance, so as we may *prophesie*, and yet be deceived; for as there be faire *blossomes*, so there are *nipping frosts*: The *Dull-wit* would offer faire, *praise* must help him; when he hath it, he holds fast, and may prove somebody. The *Quick* must not be held in all the hope, the *Dull* in despaire;

ſpaire; we muſt not neglect the meaneſt wits, but do the worke of the day upon the Day, and leave the event to God, who hath reſerved His calling and diſcovering houres to His owne peculiar knowledge. Wee goe on then, and take the Childe as hee is, and ſo apply our ſelves to him as wee can. Hee may bee like your Quickſilver, quick, and fleeting; wee muſt labour to fixe him, and (if ſo wee can) then to make him flee; yet ſo, that he make no more haſte, then good ſpeed. Moſt likely hee may bee not ſo quicke, but naturally more compoſed and fixed; wee like him the better. Wee muſt make him rid much way in a little time. Cap. 2.

Hee may be much of the nature of a log, not ſtir a whit, unleſſe you lift him, and move hard; This is the Childe whom we ſhould ſet upon his legs, lead onward, ſo jogging on. The meanes that we ſhould uſe will effect it, (if hee be not monſtrouſly deficient) provided ſtill wee uſe no compulſion, but all *diligence*; we muſt not put him out of his pace, for then he ſtands ſtill, but let him march

Cap. 2. march on like a man that hath all his armour about him; though it bee a *Snayles* pace, yet it gets ground, and by ſtill improving and adding to the heape, by *conſtancy* in moving, the Childe may attaine to the top of the *Muſes* Hill, as we read [a] the Snayle did to the top of the Tower.

[a] *Guil:* diſplay of Herauld: p. 217.

There are ſome, they ſay, who will be Scholars whether wee will or no: I cannot tell that, but very quick they are; as hee was of old (commonly knowne) his owne Maſter, and Teacher all at once. Nay there was one, if we may beleeve it, that was *Tom* of all Trades, for he could make every thing belonging to the adorning of his body, yea though hee went in compleat armour; I do not meane him, who was ſo good at every thing, that hee was for all turnes, at all houres [b]: but it was to make himſelf and others merry, the very froth of wit, or a good wit ill uſed. Let theſe wonder-workers go, and alſo thoſe monſters in nature, ſo deficient as are not one of a thouſand; And let the midling Child ſtand ſtill, yea and the *Harding* too (as before) hee whom

Omnium horarum. Aſinius Pollio Quint. l. 6. cap. 4.

whom the Parents have deſigned to the Cart, and holding of the Plough; with the Parents leave, let him have ſome inſtruction, (for he is too young yet for that imployment) which may make him drive the better, and when he comes to it, to hold the Plough ſteadily, not looking back. Cap. 2.

We told you before, that our ſcope is, (I include here all Teachers) to unfold the *underſtanding*, to ſet up a *light* there; for the underſtanding is as is the eye to the body, the candle thereof. The maine work (it cannot be ſaid too often) is the informing of the ſame, the making that cleare. A main and chiefe thing indeed, for till that be done, the child is in a wood, he doth not *goe* but *ſtumble*; and hath no more comfort in his way, then we have in ours, when the night is darkeſt. Can he be *diligent* now? No, hee cannot tell what to doe, then he hateth the worke: Diligence implies *delight*, and *love*; That great *Centurion*, who commands eyes, and eares, and all, makes all diligent; Bids them come, and they come, doe this, and they doe it. If you have won your *Diligo.*

child

Cap. 2. child to the love of his booke, you ſhall have all at command, hee will uſe all diligence. But if this *love*, this *delight* be not, *diligence* cannot bee; It is true, feare may worke out ſomething, even in the booke, but then marke we muſt the fearefull, and unnaturall workings thereof, of feare I meane, it maketh the child wiſh (as is feigned touching the *Ferry-man*, who was ever merrieſt when others were ſaddeſt) for ſome plague to come upon the earth. I remember a truer ſtory, for *Chryſoſtome* tels it, what fell out in the City where he lived; The Lord had made the earth iron, and the Heavens braſſe, ſuch a drought there was and want of bread, and then of all things. It pleaſed the *Lord* in his owne time, to cauſe the Heaven to *heare* the earth, and the earth to *heare* man, and in the remembrance of that mercy they rejoyced, and kept holy day. One man amongſt the reſt walked heavily and diſcovered as much ſadneſſe as others did joy; and being demanded why? concealed it not, but told them the very reaſon; "I have, ſaid hee, ten thouſand mea-

Lucian. Merc: Charon.

Chryſoſt. in 1. Cor. cap. 15.

ſures

"ſures of bread-corne, and what to Cap. 2.
"doe with it now I cannot tell. Alas poore man! I mention it here that we may conſider; if men will doe ſo for gaine, what will children doe for feare? I will tell you what: for I am ſure this generation is not better nor wiſer then their Fathers, I will tell you what wee did, when wee were led on in the dark; when our Maſter began at the wrong end, as was ſaid, when he ſhould at the *top*, the underſtanding, the crowne of a man; I will tell, I ſay, what we did; Beſides all our excuſes, and they were, for the moſt part, lyes; we wiſhed our Maſter no good, none at all, neither going forth, nor returning home, nor lying down, nor riſing up: we wiſhed it might raine pouring downe, eſpecially all the morning, though the fruits of the earth lay in the ſuds, ſo wee might ſtay at home what cared we for that: we were content with ſore eyes, and kybed heeles, they were good commodities with us, but that they hindred our play; wee would wiſh our ſelves dead too, when wee had not learnt to live; and though we could not be ſick when we

Cap. 1. would, yet wee would faigne it pretty well, and finde a time to ſteale to the Cupboard (not diſcerned) for proviſion of a cruſt againſt the next day, (when we did foreca ſt trouble.) To a boy play & a dry cruſt is good cheare. It is not fit to tel all, and this could not be ſpared. But why all this? what unhappy boyes thoſe! Alas! the blame was not ours, we were in the darke, and yet ſpurred on as the Drunkard doth his horſe, when he minds not the danger, nor ſees one ſtep of his way; wee have cleared it then, that the underſtanding muſt be unfolded.

How is that? as wee doe let in light into our houſe, by the doores and windowes. An ignorant man lives, we ſay, like one in a darke houſe: he is a dark man: and darke let him be, if he will not take the paines to pluck downe the wooden window, thereby to let in ſo glorious a creature as light is, and ſo delightfull. God be thanked, the man houſe hath windowes, let him ſet them open; ſo much light will come in whether hee will or no, as will leave him without excuſe, though he may be in

the

the darke for all that. Cap. 2.

But touching the Child, our purpoſe is that he ſhal not ſtir one inch farther, then he carries his Torch or Lanthorne in his hand, that thereby the *underſtanding* may doe its office, and put to *memory* to doe hers; and now we goe ſure, becauſe in order making no *inverſion* thereof, for that is to *turne the picture*.

Our endeavour ſhall bee to put the Child in a good forwardneſſe, before he knows where he began; he ſhall bee well entred, before he knowes how hee came into the way; hee ſhall doe his worke *playing*, and play *working*; hee ſhall ſeeme idle and think he is in ſport, when he is indeed ſerious, and beſt imployed. This is done, when the underſtanding is cleared by its owne light; when the Childs owne doore, which he thinks ſhut, is opened by a naturall key, of the childs owne framing, and uſing. It is, I ſay (for I would be cleare herein) thus done, when things are ſo ordered and explained, as that the *conſequence* is made eaſie by receiving his light, and dependance from the *antecedent*.

Cap. 2. And this is a familiar way of teaching, when the Schoole is *otium*, indeed a profitable kind of *play*, for under that notion the work will be both more pleasant, and then more profitable: but very different it is from those sports and recreations (as wee misse-call them) usuall now amongst boyes. Such a way there is, that is certaine; and wee will grope after it anon, for so *sensuall* it is, that it may be felt. But I say againe, an infallible way it is, and in point of teaching, all in all, it being *lex generalitatis* as the *Logicians* terme it, an excellent helpe both to the *judgement* and *memory*, when a child can *see* himselfe *speake*, and *know* what he doth *remember*.

I cannot expresse the way in one word, and in our Tongue more plainly then in the *Latine* it is, there we call it *precognition*, which in more words, thus may be described. "It is an *anticipati-*
"*on* of the understanding, that is, a
"stealing upon it, and catching of it,
"unfolding unto it, that the childe
"*knowes not*, by that *medium* or meanes
"he *knew before*; or, It is that whereby
"I

" I ſlip into a childs underſtanding be- Cap. 3.
" fore he be aware; ſo as a child ſhall
" have done his task, before he ſhall
" ſuſpect that any was impoſed: this is
" done by *Precognition*; for it conveyes
" a *light* into the underſtanding, which
" the child hath lighted at his owne
" candle.

Chap. III.

Of what uſe our ſenſes are, ſpecially the leading ſenſe; how bound to improve them; how to diſcipline, and ſpiritualize them.

THe way of working hereby is when the inward *ſenſes* of the child are inſtructed by the outward: And the more help I have of the outward, the ſurer and firmer the inſtruction is within, that is certain.

Therefore praiſe wee God, yea all within us praiſe His holy name, that the child can ſee and heare both ſpecially that it hath, that great *Organ* or Inſtrument of knowledge, the *eare*, (though the *eye* helpeth moſt this way, but without the *eare* we could doe nothing)

Cap. 3. and that open to Inſtruction. It is true, ſome there have been who have attained a great meaſure of knowledge, yet never ſaw a letter; and one there was of full age, who plucked out his eyes, and wiſhed his eare like the *deafe ſtone*, that he might be the more free for meditation.

Heylin Geog. p. 503.

But as I ſaid before, I ſay againe; Bleſſe we God that our children ſee, and heare, and labour wee for grace, that wee may uſe and improve theſe ſo uſefull, ſo adorning faculties to the glory of the Giver. This is a main point, for too many there are, to whom theſe excellent faculties are as uſeleſſe as if they were not at all. Nay, they are ſo far from uſing, from improving them, that they abuſe them altogether, turning them the cleane contrary way. So many *members*, ſo many *weapons* of righteouſneſſe unto holineſſe, ſo it ſhould be; but moſt ungrateſull as we are! we fight againſt God with His own weapons, and grieve Him with that, wherewith He hath comforted us; we diſhonour Him with that, wherewith He hath honoured us.

If

If I ſhould ſay, Thoſe Talents ſpoken of in the Goſpel are our *ſenſes*, I ſhould ſay but as ſome before me; but ſo I ſay not, yet this I ſay, God hath given us theſe to *traffick*, and *gain* withall, ſo to improve by uſe of them, that there may be a good return made to his glory; for inquired it will be, *What haſt thou gained?* and happy we, if we are found *good* and *faithfull* ſervants; but if *wicked* and *ſlothfull*, (mark how theſe two ſtand conjoyned in the Text, cloſe together, never parted) then ſhall wee be (as the expreſſion is) *ſilent in darkneſſe*. Cap. 3. All Abilities are Talents. Math. 25. 25. ver. 23. 26. 1 Sam. 2. 9.

I ſaid well, we are now upon a maine point; Be we circumſpect, and carefull with all our care, to improve our *ſenſes*, for the reaſon above-ſaid; and for this which followeth.

Our *method* all along holds hands with our *ſenſes*; The extract, the *Quinteſſence* of all the *Simples* in the world, if they could be gathered, (we ſhall pick up ſome in due place) is conveyed, is dropped into the underſtanding through no other Limbeck but theſe. Mark it once for all, *Every Leſſon muſt*

Cap. 3. (*next to God*) *pay tribute to the ſenſes.*

God hath imprinted the *Veſtigia* of His power, and wiſdome, of all His attributes in the glorious Workmanſhip of the world. Why now this τὸ γνωστὸν τοῦ θεοῦ that which may be known of God, is manifeſt in us, for God hath manifeſted it unto us, by that we ſee and feel of Him.

ἐφανέρωσε. Acts 17. 27.

The chiefe work then is, To diſcipline the ſenſes, and ſith they muſt teach us, firſt to teach them. A main and prime work this is indeed, and very hard to ſublimate our *ſenſes* (which needed not if we intended no other but Grammaticall learning, ſuch triviall points, but wee muſt make the world his booke) to *ſnuffe* the light (for very dimme it is to thoſe great purpoſes it is intended for) that it may be cleared of the ſcales, or filme there; And certainly the *Snuffers* muſt be of *gold.*

Plato ſaid well, *The ſoule hath broken her wings*; It hath indeed, and we may ſee it ſo, by her hovering here below, though the treaſure be above. The inferiour faculties thereof have loſt much of their activity too, our nature catch-

ed

ed a fall, like *Mephibosheth*, in the cradle of our infancy, and could never outgrow it; lame we are, and dimme-sighted too, we cannot see *afarre off*, no nor well the snares before us, so weak-sighted are we. This is the comfort, The *Restorer* of all things will restore even this also. We shall see clearly; in the meane time there is an *anointing*, and that will do the thing; It will clear nature so farre, that she will be able to give us some light in the search, even after hidden things. To them our Method will necessarily lead us first. I have been too short here touching the *disciplining* the *senses*; but I have prevented my selfe elsewhere, and I love not to make repetitions[c]. Cap. 3.

[c] Childs Patrimony Chap. 7.

Thus we have scoured the way, and cleared the Text, for plain it is that the senses are the onely *medium*, the means, whereby to open the understanding, and to let in thereby, there to leave the instruction sure and safe as under lock and key.

We will give but one note by the way, which will be of great use to us all along. "We must think all our helps lost,

Cap. 3. "loſt, which doe not help us in our way
"to heaven; which doe not raiſe our
"mindes thither-ward. We have our
"lanthorn in our hand, it were a ſhame
"to ſtumble as in the dark. That is for
"the man.

Now we come to the child who hath his light at his fingers ends, though he thinks not ſo; and how univerſall the uſe thereof ſhall be unto him in his way to *Grammar*, and higher things; how delightfull alſo, we ſhall diſcerne in our paſſage anon, but we will well obſerve the child firſt.

Wee ſhall finde him ſtill in action, here and there, and every where, with his ſticke, or with his gun, or with his caſting ſtones; perhaps if theſe be not at hand, he is blowing up a feather; I cannot reckon up his Implements: I beleeve hee is as well ſtored for the driving his pleaſant trade, as is the beſt Merchant in the Towne for his ſo gainfull: wee ſuppoſe him well ſorted with commodities, he hath his *Exchange* and Warehouſe too, both his boxe and his pocket. And we ſhall ſee anon, that by his dealings in the world,

world, hee hath learned good part of his *Grammar* (that dull booke, as it is taught) before he came at it. But we obſerve for preſent that the child is all for action, and very earneſt therein, never quiet, except in motion. It is true, hee ſhould bee better imployed, but wee muſt take things as they are, and make uſe of them as we can. Wee muſt obſerve too, or elſe wee obſerve nothing; That the child is as deſirous after knowledge, very curious and enquiring that way, What is this? what is that? All is newes to him, and thereof our nature is greedy. It is as a little Ape taken up by imitation: what he ſees the Governour doe, (hee muſt take heed what hee doth) the childe will make offer to doe the like, though he hath neither ſtrength to doe it, nor knowes hee the manner how; but ſuch is his deſire, hee thinks all poſſible to him, nor can you gratifie him better, nor pleaſe him more, then to ſuffer him to try his skill by putting his hand to the work, which you muſt move altogether, but hee will think he hath done the deed, and by his Cap. 3.

Cap. 4. his owne ſtrength: he muſt enjoy his conceit, and make himſelfe merry with it; all ſuch encouragement doth good every where: for when the child finds himſelf a party in the worke, he ſpeaks of it willingly and with delight, remembers it accurately, and much good there is in all that.

Childs Patrimony p. 99.

Chap. IV.

Every Science hath not precognitions *or* preparatories, *making way for the more eaſie underſtanding thereof, grounded in Nature; yet Nature improved helps much towards the knowledge of* God; *nothing at all to the knowledge of* God in Chriſt, *that high and excellent Science; Notwithſtanding we muſt not neglect the* Aides, *which Nature affords, though, by our* fall, *all our* Spirituals *are loſt, our* Naturals *weakned.*

ALL this while the profit and delight is the Childs, the worke the Maſters, and this the hardeſt piece of it, herein the greateſt part of cunning how

how to find out this *precognition*, (wee will use this single word all along; for now we have some understanding thereof, what it doth note out unto us, how much it doth import) then how to use it or worke by it. There is most difficulty in the first, for if we can find out this *preparatory*; (as I may call it) our worke will be easie enough. Cap. 4.

Aristotle a requires it in all Studies, but hee must understand it of them, whose foundation is laid, either in the *light* or in the *law* of Nature. But *Languages* have no ground in Nature: for though to speake bee naturall, yet to speake this or that Language is meerely *ex instituto*, (as a man is taught) hee being by Nature no more capable of his *Mother Tongue* then of any other. Hence it is that *Grammar* learning, as it is taught, is a matter of greater difficulty (a great wrong to children) then any study that a man afterwards undertakes. For here can be no such *preparatory* to the understanding (I know not how to expresse it otherwise) which the Philosopher requires in all studies. But here even in teaching Languages, some-

a προκάρχουσαν γνωσιν. 1. Post. Text. 1.

Cap. 4. ſomething muſt bee done in way of *preparation* to, or anticipation of the underſtanding; wee muſt, I ſay, as a wiſe man doth an *occaſion*, either find a *precognition* or make it. But this we ſhall underſtand more fully in our *practicke* part, in point of Grammar, which when I ſhall ſhew, I ſhall reſume this againe, and ſet down the Rules whereby we have proceeded, which ſhall hold pace with nature and right reaſon all along.

There is a greater thing to be done firſt, wee muſt begin with God, ſo the very Heathen by their light could direct us; how ſhall we helpe our ſelves here? this is a great *Science* indeed, and *precognitions* here wee have none. Indeed *Divinity* hath its principles alſo, but how are they worked into the underſtanding? By the *Spirit* of *God*, and that either of *illumination*, or *adoption*; either of which farre exceed nature, but have no foundation there.

In this we ſay right ſure: no *preparation* from Nature, whereby to elevate the underſtanding to that height, as to comprehend *God*, and the myſteries of

of Grace: "The naturall body indeed, Cap. 4.
"having his ſpirits, is lively, and with
"the thought penetrateth the Hea-
"vens, but wanting the Spirit, (before
"mentioned) is privat of all theſe ver-
"tues, though it wanteth neither: ſo
"that when the thoughts are as high
"as Heaven, they ſee no more there,
"then before on the earth, and all for
"want of the ſpeciall *illumination*, and
"*Spirit* of *adoption*; whereafter we muſt
"*breath* and *pant* in our prayers before
"Him, who is not ſerved with bodily
"or worldly ſervices, but of ſpirituall
"thoughts, which are the juſt and
"true ſacrifices unto God. Theſe are *Bernard Ochin.* Preface to his 24. Sermons.
his words who was of great yeares, and
wonderfull reputation, the moſt no-
table Preacher of all Italy, famous for
the great example of his good life
there. And obſerve wee ſhould theſe
two words, *breath* and *pant*: for though
God accepteth weake performances,
yet Hee expecteth ſtrong deſires;
"Though Hee accounteth the *will* for
"the *deed*, yet never but when the *will*
"is earneſt after the *deed*. This by the
way; wee will read onward, that wee

may

Cap. 4. may take with us his following words. "God in His power and light, ſtandeth "ſo hid in darkneſſe from us, that with "blindneſſe wee ſee Him, with igno- "rance we know Him, with retiring or "going back wee comprehend Him; "with ſilence wee praiſe Him. Nature cannot read this riddle; grace can, for ſo it follows; "It behooveth him who "would know what God is, to ſtudy in "the Schoole of ſimplicity, and reſt "vanquiſhed of that ineſtimable, in- "acceſſible, and incomprehenſible "light.

What *precognition* now from nature, to open the underſtanding, for the letting in this great light? Yes, from *Nature*, and ſo much light, and preparation there-from, as ſhall, being neglected, leave us without excuſe. What though *ſenſe* cannot lead me exactly, yet I muſt not put out that light. Though nature cannot doe the thing, but leaves us in a Maze, (as wee may ſee anon) yet I will take her by the hand, and goe by her *clue* as far as I can; that I will by Gods help, for I am bound to it. God forbid that wee ſhould neglect the light of nature,

ture, or conduct of right reason; for this were to *cast away* our *lanthorne*, because wee cannot goe by the *Sun*. So some have done, and wee must reade, and well observe their judgement [a]. Principles laid in nature, and right reason, will carry us very farre, here, even from the foot-stoole on earth, to the *Throne* in heaven: By these I proceed a little with the child.

Cap. 4.

[a] Matth. 9. 3, 4. 5. 6. & Cap. 12.

Wee conceive the earth hanging in midst of heaven, no Pillars bearing it up; even that will lead us by the hand to an all-supporting hand [b]. Wee have read oft, and seen a creature exceeding strong; there-from I can raise up the minde to conclude an *Almighty* power; for mark how it is *hinted* out unto us, [c] *Hee that made him, can make his sword to approach unto him*; That is, there is a stronger then hee, strong enough to pierce the *head* (that is the seat of life) of the greatest *Leviathan* [d] (oppressor) upon earth, and to give his Church strong confidence there-from for ever. Give but the understanding a rise, it cannot cease climbing, till it be at the *Pinnacle*: And yet though so

[b] Childs Pat p. 100.

[c] Job 40. 19.

[d] Psal 74. 14. *Quasi diceret annonam fuisse tunc repositum.* Calv. ibid.

Cap. 4. high it bee, it is but a naturall understanding ſtill. My meaning then is, which I finde fully expreſſed by another. "That the minde of man, tracing "the foot-ſteps of naturall things, muſt "by the act of *Logicall Reſolution*, at "laſt ariſe to Him, who is the fountain "of all *Being*, the firſt of all *Cauſes*, the ſu-"preme of all *Movers*, in Whom all the "reſt have their beings, and motions "founded. To give an inſtance more;

Learned *Reynolds* on the faculty of the ſoule, p. 449.

We ſee a murthering *engine* before us. A brave worke, ſaith the childe. Who made that? A plaine Fellow, he that *blowes the coales* [e]. Who gave the *Smith* breath ſo to doe? He that is *Almighty*, which yeelds a mighty inſtruction now and alwayes of the ſame uſe. Wee might bee large here, all would amount but to this, A man hath a law of nature, and principles anſwerable, which teacheth him ſomewhat touching the *Beeing* of *God*: And that is all: But *God* in *Chriſt* is all to the ſoule, and here naturall law hath not a letter to teach us any thing [f]: God in Chriſt reconciling the world is a myſtery, an heavenly riddle; nothing can ſpel it, and find

[e] Iſay 54. 16, 17.

[f] They that wil ground Chriſt upon *Ariſtotle* (Reaſon) are as thoſe, who will build a Tower upon a wheat-ſtraw. *Bern. Ockin. Serm. 3.*

find it out but faith alone, faith a learned Divine. And a truth it is more fixed then the earth; more ſtable then the Heavens: for ſo ſaith the ſacred Scripture, and ſo it doth diſpoyle Nature of her glory, giving her neither *part nor lot* in this matter; *The world by wiſdome knew not God* a. Nature poliſhed, Reaſon ſublimated, may helpe ſomewhat for the elevation of our thoughts: yet is it but Nature ſtill, and muſt move no higher then in her Spheare; & there ſhe gives us her beſt helpe: but ſhe cannot tell us with all her *Philoſophy* how our meat and drink do nouriſh; how our cloathes doe keepe us warme; nor whence the wind comes, nor whither it will. And if ſhe cannot tell us *earthly* things, we wil not beleeve her in the *Heavenly*. It is ſaid indeed; "*Faith* "*comes by hearing*, yet betweene this "act of ſenſe, and the work of Faith, "there is as great a diſproportion; "nay far greater, then was betweene "the ſtroke of *Moſes*, and the Rocks "guſhing out water; or hath ever been "betweene the inſtrument, and the "effect, in any worke of this nature: Cap. 4.

a 1 Cor. 1. 21.

Cap. 4. "God imprinting that in the heart, "which never was nor would bee in "the *ſenſe* ſo much as *formaliter*, much "leſſe *eminenter*: otherwiſe there was "ſomething to be aſcribed to the "arme of fleſh, which in this worke "hath no more power, then *Baal* his "Prieſt had to cauſe fire to come "downe from Heaven, for the con-"ſuming of their ſacrifice.

This being premiſed and the way cleared, we go on with the Child, uſing ſuch helps we have at hand, and thus we would work up his underſtanding[a].

Darkneſſe we are, what communion then with light? ſo ſoone as the Lord formed the one, and created the other, He ſeparated betwixt both, they cannot ſtand together. Betwixt a mortall creature, and an immortall *God*, a finite creature, an infinite GOD, what communion? And yet, *The worke of Thy hands, Lord, Thou wilt not forſake.* Mee thinks, here reaſon helps, points us towards a middle thing, that muſt ſtand betwixt theſe and partake of both, ſo filling up the gulfe, and making both one. I ſaid well, *Helps*, and

[a] We muſt not attẽpt to draw downe or ſubmit the myſteries of God to our reaſon: but cõtrariwiſe to raiſe & advance our reaſon to the Divine Truth. *Advanc.* p. 133.

and wee muſt account of it ſo, as a helpe, for the Jews blundring againſt this very light, and ſtumbling it out, fell we know how irrecoverably. Reaſon helps, it concludes, that ſo it muſt be: But how or which way, it cannot tell. It is in a *Maze*; now *faith* muſt helpe her out, which breaks through all difficulties, and then the way is knowne, but the wonder ceaſeth not, [a] ſo wonderfully haſt thou contrived it, O Lord God Almighty. Cap. 4. Mat. 9. 12. [a] 2 Theſ. 1. 10.

Wee procceed then a little further in this *Maze* (ſo reaſon left to it ſelfe will make it) taking the Clew of Nature in our hand, but following the track of ſacred Scripture all along.

Wee ſee miſery here below, and man only capable thereof, of the greateſt miſery; Wee muſt take good notice of it, and, what wee can, ſadome that bottomeleſſe pit: "The height, "and depth of mercy cannot be ſoun-"ded, but by the meaſuring line of "miſery [b]. [b] *Childs Portion.* p. 27.

And now marke wee muſt how the *Lord, bleſſed for ever*, hath condeſcended for our inſtruction if our deſires

Cap. 4. be ſtrong after Him. If we ſee the *neceſſity*, the excellency, the precious neſſe of Him; *ye that thirſt*; Thirſt dries up the ſoule, making it like the earth *gaping*, for, as was once ſaid, but muſt be remembred alwaies, "God acc-
"cepts weake performances, but ex-
"pects ſtrong deſires, (which hee
Iob 20. 17 "works alſo) *ye that thirſt*. And then we heare of *water*, and *wine*, and *milke*, and *oyle*, nay *rivers*, *floods*, *brookes*, of *honey* and *butter*. All this to give in cleare evidence to the ſoule, That all good is in Chriſt; All from Him; all muſt bee referred to Him. He is the *Chriſt*, the *anointed*, the *anointing*: All *healing* *. Hee heales all our infirmities; pardons all our ſins; perfects all our obedience; Is all to us; works all in us; doth all for us. O, all yee that hunger and thirſt, come to Him, He is *bread* indeed, *drink* indeed. Taſt, and ſee how good this *Lord* is, for under theſe familiar things even Nature will make report thereof unto the ſoule. And the very evidence of Nature given in againſt us will
1 Sam. 2. 9 make us *ſilent in darkneſſe*, as the expreſſion is. The maid, who ſo often hath

* φάρμακον ὅτι χεῖσον παμφάρμακον.

hath laid her *leaven*, and ſeene the working thereof, yet hath not learnt by all that, the worke of *grace*, and the contrary working of *corruption*, even ſhe will bee reproved and left ſpeechleſſe. For ſhee cannot ſay, but that ſo much was plainly taught her thereby. If the bread and drinke wee receive daylie doe not raiſe up our hearts to Him, who gives us our *daylie bread*; if we doe not reliſh Him in them; if theſe ſtreames from Him refreſhing our fainted bodies, mind us not of our *ſoules* alſo (for they have a meat too even their *daylie bread*) carrying them to the fountaine head, there to bee refreſhed; if not ſo, then ſo it is, our Table will be our ſnare, our eaſe will ſlay us, ſo fooliſh we are and ignorant, even as a Beaſt before the Lord, and at our Tables. If the *Salt* wherewith we ſeaſon our meat, teacheth us not the danger of our unſavoury and unprofitable walking [a], nor learnes us to ſeaſon our words with a *graine* thereof in a *Metaphor*; if not ſo, wee ſhall not have a word to ſay for our ſelves, why wee went againſt that rule [b]; Hee that ſees

Cap. 4.

[a] Luk. 14. 34.

[b] Coloſ. 4. 5.

Cap. 4.

filthy ragges, and ſees not himſelfe in them, even at the beſt no better [a]; or *white*, and *cleane linnen*, and learneth not thereby the *glory* of the Saints [b], (but in another) in whom he muſt bee found, elſe he will be filthy ſtill; if he ſeeing theſe, makes not this uſe of what he ſees, certaine it is, hee ſees but diſcernes not, hee ſees as an Oxe doth a painted gate, ſees and no more.

a Eſay 30. 21.

b Rev. 19. 8.

Thus I thinke it is cleare, that wee have our *preparatories* from Nature to the underſtanding of divine matters; and that by theſe low things (ſo the Lord hath condeſcended to our weakneſſe) we may *prepare* our way to higher matters, and get a good underſtanding even thereof: And then by ſuch familiar wayes, bee ſtill dropping into our Children (for we may take up the *Embleme* of a watering pot [c]) as we obſerve them able to receive. I muſt remember for the preſent, that I muſt move in a very low orbe, for ſo low my ſubject is, to whom I muſt ſtoope, and, as I can, raiſe him and make him capable, I ſhall winde him up very gently, and with much eaſe to the ſame height anon.

c *Nil mihi præterea, præterea mihi nil.*

CHAP.

CHAP. V.

When to begin with the Child in the learning of languages: The Child will helpe us there: The Engliſh ſchoole how ill ordered; how it ſhould be: how fundamentall the Mother tongue *is: what our care thereabout.*

WE E have not yet begun with the Child, but now ſetting upon it, if it be thought a fitting time. When is that? So ſoone as the Child can exerciſe his inward faculties, hath any ſtrength there, then we muſt begin and well husband the time. Now the Child will take in faſt enough, like a faire *Table-booke*, wherein is nothing yet, but preſently there will be ſomething written, which we cannot ſo eaſily blot out: It is the Maſters wiſdome, and for that he ſhall be counted an underſtanding man, not to leave the child to his choyſe: For now (and ſo we ſhall know the nick of time) the Child can diſtinctly obſerve that which is before his eyes, and can call it by its name.

The

Cap. 5. The Child hath *Arithmetick* too, what a jolly fellow is this? (I muſt inſert words of incouragement, that promoteth greatly the little thing) he can skill of Greek, hee can tell you how many fingers hee hath upon the one hand, then he can *number* I hope.

He can put the other five to them, and tell what all amounts to; then he can *adde*; he can *take away* the one hand, and tell you how many remaines: The beſt Accountant in the towne cannot anſwer more punctually; then wee will grant he can *ſubſtract*: yes & more yet is his skil, for he can tel you what twice 5. is, ſo he can *multiply*; And ten to one, if theſe ten were ten Apples, he would *divide* them by 2. to each hand even parcels, and ſo keepe all for himſelfe: otherwiſe, and in ſuch caſes, hee careth not for *diviſion*, though he underſtands it for his uſe very well.

Poore Child! hee hath diſcovered himſelfe too far: for now his skill is ſo well knowne, hee muſt to Schoole to learne his *Mother-tongue* the very next Munday; And there we ſuppoſe hee is, where the Miſtreſſe helps to hold the booke

book with one hand, and (if it be as I have ſeen) a little twigge in the other, which the childe markes very earneſtly, as wee would have it doe the leſſon. Cap. 5.

Here is a change now, and that will be pleaſing for ſome houres. The next weeke the childe will tell you when is the next *Holy-day*, for that is all hee heard at Church, and all he lookes for, he knowes where, for he findes it to be a *red* letter: And for the Schoole hee hath no minde to it; by his going thither, and returning thence, we perceive well enough, that no man loves a priſon worſe: never looks he to ſee a mery day, ſo long as he is pent up there. Why? becauſe the Schoole indeed is but a priſon to his body; and no way is taken to enlarge his minde. What a coyle is there to make him pronounce falſe? and becauſe hee cannot readily doe ſo, for very nature teacheth otherwiſe, perhaps hee feeles the twigge too; and his ſenſe is ſo quick at that point, that he cannot reliſh the Schoole.

He heares alſo of *Vowels* and *Conſonants*, What are they? *Latine*; poore little

Cap. 5. little *Engliſhman*, he cannot skill of that. Then hee muſt put theſe together, and ſpell, What is that? *Greeke*; indeed ſo it is to the childe, and to the Teacher too.

Certaine it is, the child underſtands more of his own tongue in one moneth from his *Nurſe* (after he can ſpeak articulately) then he gains from a Schoole in three in any language; which clearly ſheweth of what force nature is, ſpecially when a little helpt by *Art*, and made mighty by *uſe*: The one and the other, even all three gives us great accommodation here: *Nature* gives us the *precognition*; *Art*, *Skill* to uſe it: *Vſe* makes it familiar.

It muſt not be expected here, that I ſhould give the *precognition* to every thing that I would have learnt thereby; that were a *dead* work; *Time* and *place* will inſtruct much, and the very *thing* in hand. This I ſay again, we muſt make it a *preparatory* to the underſtanding of every thing, ſo preventing the toyle of conceiving the ſame: And we muſt finde a precognition, or make it, as the great Commander ſaid, when his

his way was blockt up before him. And Cap. 5.
this nature ſhewes, that a *vowell* makes a ſound alone, perfect of it ſelfe; The *Conſonant* not without a *Vowell*, being indeed of it ſelfe, but the very *eſſay*, and *offer* of the tongue, and no more.

And if *c*, *g*, and *t*, might but know their power once, and keep it ever, *u*, and *v*, diſtinct in figure, but more in ſound; if I ſay it were obſerved, it would ſave us much trouble in after-proceeding; ſo alſo if the *ſyllable* were diſtinctly framed according to the plaine rules for ſpelling, ſo pronounced, ſpecially the laſt letter. For the *pauſes* or ſtops, our *breathing* will help us there, but the obſervation thereof, is the chiefeſt part in good reading.

I confeſſe my thoughts are not ripened here; if they were, I would not blot paper with them, though it is no diſparagement to goe even ſo low; for the Mother-tongue is the foundation of all; nay indeed wee have a neceſſity ſo to doe every day, elſe wee cannot goe forward orderly; the ground-work of the childs entry being ſo rotten underneath.

Cap. 5. neath. But I may ſpare my paines of writing upon this *Elementary* point, for I finde a ſhort paper for direction this way, from a man of long experience in higher matters, gained by travell, and and otherwayes: And a large tractate there is alſo, treating on the very ſame ſubject, of more large uſe.

M. Carew.

M. Hodges.

And ſurely great need of all this: for the matter of the *elementary* (the Horn-book) though it be *ſmall* in ſhew, yet it is *great* for proceſſe: and for the manner of handling the child, of great moment alſo, to hearten him on for afterwards. Aud therefore it would promote the common good not a little, if an able man had the ordering the child at this firſt ſtaire or ſtep; for a firme ground here, at this low point, raiſeth the work mightily, and makes all ſtand firme. But it is ſuppoſed the Maſter muſt have anſwerable pay: a good encouragement to come down ſo *low*, when he ſhall perceive that reward ſhall *riſe up*. This will be thought upon when times mend, and the day cleares up, then our judgement, and fore-ſight will cleare up too: In the meane time, I know

Fremia conatum extimulant. De Aug. li 2.

know what will not be done; a good Scholar will not come down ſo low, as the firſt *elementary*, and to ſo low a recompence alſo; it ſhall bee left to the meaneſt, and therefore to the worſt. And there I leave it alſo; even in the Miſtreſſe her hands, for there is no remedy; And ſo I come to that work which more properly belongs unto the Maſter. Cap. 6.

CHAP. VI.

Neceſſary the childe ſhould bee taught to write. Objections againſt it anſwered. It helps the underſtanding very much; but as it is commonly abuſed, hurts more then it helps.

WEE are making way now toward Grammar learning. And what if I ſet down the accommodation of *writing* firſt? Nay, I will not conſult about it; I am reſolved already ſo to doe, and that for great reaſon; for thereby, I ſhall the better work upon his *ſenſes*. But what if the Parent will not

Cap. 6. not have it ſo? (for he muſt direct the Maſter, not the Maſter him) No matter; I am not now to queſtion the Fathers will, which commonly is the worſt of his reaſon, but to ſhew how it will promote the childe in the thing hee is about, where, by one and the ſame light, at one and the ſame time, the child ſhall *ſee* his work, *underſtand* it, and *remember* it too, even all this, and altogether, by the uſe of his pen. And it may promote him afterwards, for ought we know, as the Harp did *David*. I remember one ſaith very well; *To write and reade well is a pretty ſtock for a poore boy to begin the world withall, and to live comfortably too* n. And we muſt bee perſwaded to ground that quickly in young yeares, which muſt requite them with grace in after yeares: If wee conſider ſo much, we ſhall relent at the voyce of Reaſon, which commands us to begin with the pen.

n Mulc. p. 33.

Object. But the childe is too young yet, he is not capable; ſitting with his pen may make him grow crooked too.

Anſw. All this may bee, as hee may be handled: hee may ſit too long as the moſt doe, and as the

the cuſtome is. But we are fully concluded, That the child muſt be ſet ſtraight to his work, and not ſit long at it, but while he is ſitting there, he muſt make it his *play*. Obſerve him with his little ſtick puddering in the aſhes, drawing lines there, or upon the dirt where he can make an impreſſion; and almoſt as buſie he is, as one was, who would not be driven from it with the ſword [a]. I will tell my obſervation; I have known ſome who were not taught to write, yet could draw *faces* of all ſorts, bodies in due proportion; frame ſeverall buildings, Caſtles, Ships, and the like. I mention it, that Parents and Maſters might be perſwaded to draw forth *Nature* [b], as you would doe a piece of gold, it will ſpread and compaſſe it ſelfe, (as gold will [c]) beyond an ordinary imagination. Let us follow nature here, for this *drawing*, whether with *ſtick*, or *pen*, is but *Coſen-Germane* to writing, a *precognition*, or *training* principle thereunto. Theſe two, (and *drawing*, the moſt children doe naturally) are of one Parentage and pedegree, as is noted by the Philoſopher [d], and others. Cap. 6.

a Archimedes.

b τέχνη μιμεῖται τὴν φύσιν. Ariſt. phyſ. 2. 2.

c *Nihil auro ductilius*, &c. Alſt. phyſ. li. 13. par. 4. cap. 7.

d Ariſt. Polit. 8. 3.

Cap. 6. others. We cannot doubt then, but the childe will quickly gain ſo much, now his hand is flexible, and fit for frame, as will ſerve very much for his uſe.

Obj. 2. But what uſe is of it?

Anſw. This was implied before, we will adde to it; The uſe of the pen is great, almoſt univerſall; It helps the little thing to judge of artificiall things; what *ſubſtance* is, what *formes* or *faſhions* are; and this helps not a little in our practick part. It is the character of the ſpeech, as the ſpeech is of the thought. Beſides all this, It fixeth the minde of the childe, (who is Squirrill-headed) confirmeth the underſtanding; Is the *Aſſurance* office, to it and to the memory: For now all is ſafe, he may lay in, and carry out at pleaſure, and no hazard worth the thinking of. Then the uſe thereof is great.

Obj. 3. But it will be ſaid ſure; That writing is ſo farre from confirming *memory*, that it weakens it, hurts it altogether. And it is confeſſed of all, even of them that write for it; And the experience of all, that have *uſed* their pen,

pen, will ſay as much too. Cap. 6. *Anſw.*

Nay, but they muſt not ſay ſo, for then they ſay not the truth; They did not *uſe* the pen, making it ſubſervient to memory; but abuſed it, imploying it altogether, and truſting to it, ſo putting the memory out of office, and making it quickly of no uſe [c]. This is the abuſe of the pen, and as a great Scholar ſaid long ſince, *The moſt certain corruption, yea death of the memory* [d]. If we *ſcribble, ſcribble, ſcribble*, and then think we have done the deed (as once I did, ſo wiſe I was) our memory will doe us no more ſervice ſhortly, then a man can doe to himſelf that is in a Lethargy. The *memory* muſt ſtill be kept waking; if we let it ſleep, (as it hath been in ſome diſeaſes) it will die. At this point we muſt remember the *dark man*, his memory is even to a *wonder*, but no wonder at all, for he imployeth and exerciſeth the ſame, and exerciſe is all.

[c] Preface to Childs Patrim. p. 13.

[d] *Scriptionem eſſe certiſſimam memoriæ necem; ait* Socrat. apud Plat.

Wee underſtand *Platoes* words now: "Before *Scripture* was found, men were "better learned then ſince, becauſe "they were forced to write in their

Cap. 6. "minds, that that afterwards they "have written in paper. And having "done so they thinke themselves full "of learning because full of bookes; "But they are fully mistaken, for their "learning consisting in their writings, "losing them, they lose their *Sci-* "*ence*. So wee have seene the *abuse* of the thing, which can never be a sufficient condemnation of the thing abused, for then *gluttony* will forbid *meat*; Let it be noted, "It is the *ill* in me and in "thee, which corrupts the *good* in the "thing. But we have no need to feare this abuse of the pen from the Child, for hee is under them, that can direct better for present, and give him a *Caution* for afterwards.

I suppose now the Child is put to Schoole there to learne the Art of writing, which makes a wonderfull riddance in the rest of learning.

I should say a word to the writing Master, and though I have little hope he will make use thereof, yet he must heare it, for it is of much use to the Child, and as much concernes the Parent.

The

The Maſter muſt looke to the go- Cap. 4.
vernment in his Schoole, which is ſo looſe, that though the Child thinks, now he is put thither, *he is made*, yet the great feare is, and ſo experience tels us, *he is in a way to be marr'd*; There hee ſees and heares Boyes of all *ſizes*, who know they have a *patent* there to prate and to bee rude, which corrupts the little *Thing*, we have now in hand, more then is imagined.

Should not a Maſter looke to the government above all? Yes, he cannot doubt of it, nor of this which followes. He muſt conſider well, what *Copy* hee ſets before the Child; his own *example* in point of behaviour muſt be ſtraight and exact, for the Child frames after that alſo, moſt of all, for there is life in it. And the dead *example*, the copy in his booke I meane, the Maſter muſt ſee to alſo; and not ſo much to its *forme*, I doubt not but there he is exact enough, but to the *matter* thereof, that it ſavour of piety, and bee a leading hand thereunto, ſo faſhioning the *life*, as well as the *hand*; For we muſt ſtill remember, becauſe this Maſter thinks

Cap. 7. not of it, That the right manner of handling the Childs wit in his *reading* and *writing* is of great moment for afterwards, and delivereth the next Master from manifeſt toyle, the child from marvailous trouble, ſecureth the Parent alſo againſt his feares and ſorrows; ſo prevayling theſe *beginnings* are, of ſuch conſequence for afterwards.

CHAP. VII.

Of Grammar, the practiſe thereupon through the ſeverall parts thereof.

AND now I ſuppoſe this Art is attained, (for we muſt proceed gradually, making cleane riddance all along) and then we muſt grant alſo, that the Child cannot complaine of difficulty afterwards, who can read and write perfectly (as may ſerve his turne) now. For as *Plato* ſaid of *Arithmetick*, and *Geometry*, they were his two wings, whereby hee could flye up to Heaven, ſo ſetting free the impriſoned ignorant: The ſame may bee ſaid of

reading

reading and *writing*, if the child hath purchaſed theſe two, he hath excellent faire wings, which (as his Maſter is able to help him) will cauſe him to towre up to the top of all learning. And yet for all our haſt wee muſt not skip nor leape, wee may attaine to the top in due ſeaſon; but we muſt remember our *ſeaſon* now, and begin at the bottome ſtaire; ſo wee are upon the Grammar, where our practiſe ſhall be very eaſie, and familiar to the Child, (for the labour is prevented already) and ſpeedy too, for wee muſt remember he hath two wings, therefore hee can flie. But withal we muſt grant this, that the Reader, if he have forgot his grammar, (as certainly he hath, though in his younger yeares hee could ſay it over, and over, as perfectly, as count his fingers: A ſhort time and other imployments will quickly ſpoyle the memory of all that; but what were conveyed to the underſtanding by an orderly and naturall way, ſo much remaines and no more) ſuch an one I ſay, cannot goe along with the Child one foot of the way worth his labour: And Cap. 7.

Cap. 7. the Scholar that doth understand may thinke it a dull way, but my little Judgement upon it. It is the onely quick, and sure way; And let him take my word yet further, That hee shall read no more spoken here, but what is really done: So we begin our *practise*, with hast enough, and yet good speed, for wee have our *Preparatories* at our fingers ends: and stumble wee cannot, for the *Lampe* is in our hands. It appeareth thus (the *rules* will make it more plaine anon) not by explaining the Grammar to him, for it is already done; If I were to doe it now, and so begin, I should speake Greeke to him, and what use of that? I must recall what he already knowes, and that will doe the thing, and then we have the use indeed, if wee please to observe what followes.

Of Etymologie: or the Accidents of simple words, all contained under eight notions *or parts of speech.*

(*Nomen*) MOre then a yeare since the Child could call unto his Mother, the *maid*

maid and the *man*, *John* and *Joane* both; hee hath ſet his Mother a ſtoole, or ſome ſuch *thing*: he hath pickt an Apple and a Nut, Cherries alſo out of her lap and pocket; All this he hath done; then hee told us what part of ſpeech theſe are, how *proper* ſome, how *common* other ſome, what Gender they are too, what Gender *hee*, what *ſhee*, and that the *ſtoole* was *neither* of both. We will obſerve his skill in his Adjective alſo. Cap. 7.

Tell him of *ſharpe*, and *ſweet*, he will not be ſatisfied, till he have the *thing*, be it Grapes, Vineger, Apples, Honey, Sugar, &c. Now he knowes his *Adjective*, no man better: he reliſhes it on his tongues end: his little judgement is ſo ſteeped in his *ſenſe*, that hee can compare through all degrees alſo; This is ſharpe, that ſharp*er* or *more* ſharpe; the other ſharp*eſt*, or *moſt* ſharp of all; That ſweet, this ſweet*er*, &c. So he hath the *ſignes* and *terminations*, all theſe by the *ſenſe*, which never failes when the child is well. When hee doth ill, or amiſſe, if the Mother will reach him a rap, two, or three, he will underſtand all theſe perhaps better by his *feeling*, a

ſenſe

Cap.7. ſenſe that never failes till the man dies ſo eaſie is all this: And in the Latine it is as eaſie: ſo is the Gender as eaſily found in his place as 1.2.3. if ſo many endings: if but one ending, then one is 3. if two endings, then the firſt is two; and the laſt ſtill *neither* of both.

We goe in order ſtill; and have concluded, that the Child can *adde*[a], and *ſubſtract*, can chop and *change*, then he can his *numbers* very well, and diſtinguiſh them as well[b].

[a] Numbers.

[b] Hand. Hands. Man Men.

He can find out a houſe by his *ſigne*, well-fare all good tokens, there is the Fathers houſe, for there-out hangs ſuch a ſigne: as eaſie it is to know his caſes, the order of them too: as for his Declenſions they are pat at his fingers ends, juſt ſo many and as perfect with him.

Caſes as they fall in an Author.

Pronoun inſtead of a Noune.

The Child can ſay now, *hee* is come, and *ſhe* alſo, for *you* (it is moſt proper to ſay *thou*) commanded, and I called them, who are theſe? there are no ſuch names in the world, they ſtand in ſtead of others; then the Child will tell us what they are, *Pronounes* and how many *perſons* there.

The

The child *doth* play and nothing elſe; hee *did* ſcratch his brother even now; The Mother *hath heard* of it, and he ſhall be ſmitten by and by; Then he can his *verbe*, Active and Paſſive, and knowes his Conjugations all foure, and will remember the *times* very well; *feeling* what is *aking* ſtill; and put in minde, That he was warned yeſterday, and *twice* before; therefore he was juſtly *to be* puniſhed *to day*. Cap. 7. A Verb. Adverb. Participle.

Now, I ſay, the childe knowes his *Verbs*, their *Kindes*, *Tenſes*, *Moods*, *Conjugations*, as eaſie as is the repetition of *Vowels*, *a*, *e*, *i*, or his Horn-book, the order of the letters there, ſo the forming of them: he hath his *Adverb* alſo, his *Participles* all three together, for they are very neare of kin, true friends, all is common betwixt them. *as, avi, es, ui. is, ivi, um. bo, bi. co, ci. do, di.*

The Prepoſition he met with in the ſixt caſe, and it never left him ſince; for he hath it *in* his hand, *now* he is driving his top, *before* his Father, with his other brother. A Prepoſition.

The child hath played many pranks, and made many complaints, ſo have his fellowes with him: ſometimes laughing, A Conjunction. An Interjection.

Cap. 7. ing, ſometimes crying out and alas. Then he can his *Conjunction*, and *Interjections* both together; For ſuch changes there are, and ſtill will be amongſt children. So we have gone through the practice of *Etymologie*. The Figures thereof (they interveine through all the parts) the childe underſtands very well: So much skill he gained by his pen, for that taught him how to judge of *formes*, *figures*, *faſhions*; Beſides, it is granted as an addition to his little skill, That he can both *Adde*, and *Subſtract*.

Of Conſtruction, *or* Syntax.

And now what a brave fellow have we here? he could long ſince comprehend all words which *range* ſuch a large compaſſe, within his little *Horn-booke*, if he had them there. But ſee how he is improved now, for he hath all things about himſelfe, his Fathers houſe; nay in the *worlds*, under eight notions; to one of the *eight* he can reduce them all; But the Nownes, and Verbs, which have the greateſt *range*, and are moſt com-

comprehenſive, for they contain almoſt all the *Grammar*, and in learning them we rid all, ſo making cleare work, all theſe he *cons* as eaſily, and are as familiar with him, as 4. and 5. Cap. 7.

And now that he hath theſe materialls, what ſhall he doe with them? No hurt I hope; he can, like a good builder, with his plummet and line, having his ſtone, and timber already fitted, make his materialls agree each thing with other, ſo as he may ſee order, and rationall dependance; good *Concord*, and the very *frame* of *Government* in all.

It is with the child now, as it is with a man that hath Timber and Stones ready ſquared, and fitted every parcell to its place, but lieth all about the Court, that you cannot ſtirre without *circumſpection*, and not breake your ſhins. Come again the next morning, and all is cleare; every thing in its place, and the houſe reared: juſt ſo it is with the childe, amongſt this variety of words: There is a ſeeming confuſion, but he comes with his *Rule*, and makes clean work; makes them all *agree*; or well

Cap. 7. well to *govern* each other: And this he learnes, by the framing of his Fathers houſe; or yet more fully by obſervation of the creatures about it.

He ſees in his Fathers houſe, ſtones upon ſtones; timber ſhut into timber, &c. hence he learns *Concord*, or *Agreement*: ſo by obſervation of the creatures about the houſe; he obſerves his Parents *geeſe*, *ducks*, *ſheep*, in flocks together; boyes ſitting with boyes, girles with girles; birds of a feather; there is *concord*, or *agreement* too. And if the old folk be in the *Hall*, the younger will be in the *Kitchen*, ſo naturall the agreement is: And now they are where they would be, (let them alone a little, we ſhall never know them elſe) from under the Parents eye, they will haply bee ſcratching anon tooth and naile; then comes in the Parent, as there is cauſe enough: what? not play but ſcratch and bite too? then they are taught what *diſcord* is, what to diſagree by the moſt intellectuall *ſenſe* with them,

Note, That the practiſe of the Mother-tongue, is the beſt *precognition* for *concord*; (and for Government too) The childe will not ſay *him* did reade; no, *bee* did reade: we are; not, wee *art*; not he *whom* ſerveth God, but who ſerveth God: not the man *who* God loveth, but *whom* God loveth.

them, for, poore *ignorants*! they muſt in ſuch caſes *feele* firſt before they learne, they will be taught with paine. They muſt learne *good* by a *bad* Methode. Cap. 7.

And this falls out very well, and in ſeaſon. *Will* muſt not have his *will*. By this meanes children know what government meaneth alſo, which is the beſt leſſon taught within doores, or without; elſe in a *little* Commonwealth, there will be no little confuſion: ſo gracefull, and comely a thing *Government* is, which makes the childe gentle, maniable, pliant. Now that the childe ſees indeed, that his *Parents* will be, and bee acknowledged, the great *Centurions* in their houſe, for it is no more, then the *Cook* will be in his *Kitchen*, he will now obſerve the Parents rules for *government* alſo, the very ſame which are in the Schoole; for he hath ſeen, and felt both, that order muſt be kept, as in other things, ſo in going before, and following after. And now obſerve him what he ſaith at home very *naturally*, for uſe hath made it ſo: *Me* pray you Mother? No, *I* doe pray you.

Cap. 8. *I is* in a *fault*? No, I *am*. Pardon *I* goe Mother? No, Pardon *me*. Juſt ſo he the Schoole: and ſo we are concluded that he underſtands *Government*, for all the leaves thereof goe along in the order of the parts of Speech, and of the Caſes.

CHAP. VIII.

Of the Figures and Tropes.

Figurata Syntaxis.

THE childe will meet ſometimes with a conſtruction different in forme and faſhion from that he hitherto hath obſerved: To the underſtanding whereof, both in words and ſentences, he hath good preparatories from the eye, and eare; from nature, and reaſon, to frame true conſtruction there, and his voyce thereunto, for that is a chiefe thing.

There are ſome *flowers of ſpeech*, (as the *Rhetorician* calleth them) which will ſtand the childe in great ſtead as he goeth along. He will finde alſo in the practiſe of the Syntaxe one word put for another.

another, as where the word ſignifies *Suns*, he muſt conſtrue *dayes*: So where he reads the *ſeed* of the woman, and of *Abraham*, he muſt underſtand the ſon of the Virgin, and the children of *Abraham*; and when the Poet ſaith, He hath an *Horn* in his hand, his meaning is, it is a *Lanthorn*, &c. Cap. 8. *Tres incertos ſoles.* Virgil.

The foundation of all this little Art, is grounded in nature; the childs naturall Logick will doe it; which hath been exerciſed ever ſince he ſaw his Mother make *Apple-pies*, for then he could diſcerne *who* made them, of what *materialls*; The *forme* and faſhion, he is exact there, and knowes for what *end*, as well as the biggeſt fellow in the towne. And becauſe that followes, and we ſuppoſe him in the dark, where the *Lanthorne* gives him light; he will underſtand, that is not ſo, but the *light* in the *Lanthorne*, that was it; and it was put into the Lanthorne, and is taken out; the Lanthorne remaines ſtill; but ſo you cannot *folly* from a foole, that ſticks cloſer then ſo; Now hee underſtands his *Subject*, and his *Adjunct*, and ſomthing more belonging to it then ſo. The foure Cauſes. Subject. Adjunct.

Cap. 8. *Ironia.* His Mother called him *good boy*, when by a lawfull kind of *mockery*, ſhe meant the *contrary*, that he was a very wag, and the Child knows it very well. *Metaphora.* The child hath heard often, that hee hath a *ſtony heart*; that is but a borrowed word, the child knowes where, and that the meaning muſt be, that he hath a hard *heart*; And yet the *man* knowes not, that ſo *hard* his heart is, harder then any kind of *metall*, for that will give againe in the fire, and melt, ſo will not a *ſtone*. The Child can *Synecdoche* take a *part* of an Apple for the *whole*, when the Mother will let him have no more; and he can take the *whole* for a *part*, when hee can be his owne chooſer: And he can tell what *whole* this is, as well as he, who underſtands *homogeneum*, for that is Greeke; he can tell the whole Apple, is Apple, and ſo is every part, as are *Earth*, *Water*, *Aire*, *Fire*, *Silver*, *Gold*, &c.

a Coloſ. 1. 23. The Child reads; a *The Goſpell was preached to every Creature*; that's too generall ſure, for Beaſts could not heare it, it is more ſpecially meant then ſo. He daylie asketh his daylie *bread*; our

deſire

deſire here muſt be moderate, yet not confined to our *loafe* only (a word wee find in our Engliſh, but in no other tongue :) wee meane thereby as wee have good warrant, our *meat* too, our *cloathing* alſo, all neceſſaries: little doth a child think, what a bleſſing he hath in his hand when *Bread* is there; For, as the word meaneth, and our *Lord* alſo, having *Bread*, he hath *All*. Cap. 8.

Thus the Child hath this neceſſary additament to Grammar, for hee can make no way without it. And in all this we have not out-compaſſed his underſtanding nor burthened it at all. For our *precognitions* have prepared way thereunto, and prevented the labour. For that was our promiſe ſtill, and we are ſure we have kept our word.

But I ſhall tranſgreſſe preſently, if I doe not take leave, as all along I have done, to goe out of the Common-rode way, for there lyeth *Proſodia* next, ſtraight on in the rode, at the very bottome of the way. And there wee have *Tone*, a very *acute* and witty word; *Spirit*, as ſublime: *Time* long and ſhort, a great part of a mans underſtanding to

Cap. 8. obſerve it, and yet for his Turne the child ſhall doe it, nay can do it well enough. But what ſhall wee doe with thoſe things here? Certainly they ſtand out of place. I ſaid well a little before; This part of Grammar lyeth at the very *bottome*. It doth indeed even there, therefore I tooke it in, when I was upon my *bottome worke*, the Declenſions and Verbes, for they are the foundation of all. And wee carried it along with us, as the Maſter-builder doth his meaſuring line, through the whole ſtructure, up to the very top, and this is the naturall order. Nor doe we goe alone here at this point: There is one who ſheweth his Judgement here, as he hath his judgement, and learning both, in higher points; For he makes it no diſtinct part of Grammar, but as that, which hath its uſe every where, and ſo it ſpreadeth it ſelfe through all, whereby it comes to paſſe, that the Child well perceives its uſe in every word hee ſpeaks; attaines to a more perfect underſtanding thereof in one weeke, then by a verball repetition of it, he can attaine unto in a whole yeare.

H. *Hayne* in his Grammar lately printed.

And

And ſo for the whole Grammar, though, haply he cannot give you ſix lines in *ryme*, (which will never be required by any underſtanding man) yet for every line and word, hee can give you good *reaſon*, and that we hope one day, will ſatisfie a reaſonable man. And now our practiſe is gone as far as we can, perhaps farther then needed; wee will ſet downe alſo the *Reaſons* of our *practiſe*, which may ſerve as rules for our after proceeding. Cap. 9.

Chap. IX.

Rules of practiſe, amongſt which the Method of our proceeding is cleared to be according to Nature, and right Reaſon.

1. HEre I muſt reſume againe what was ſaid in the beginning of the fourth Chapter, and inlarge it a little, for thereon depends very much. It was this, "That Gram-"mar learning, as it is taught, is a mat-"ter of greater difficulty, then any "ſtudy that a man afterwards under-

Cap. 9. "takes: For here can be no ſuch *preparatory* to the underſtanding as the Philoſopher requireth in all ſtudies. Here *examples* and *precepts* are alike difficult, either being as ſtrange, and as unknowne as the other: and therefore like to yeild a poore illuſtration, where their proceeding is *ab ignoto ad ignotum*. Whereas in other Studies, if the precepts bee difficult, yet ſuch examples may bee had for explication of them, as are obvious to every mans experience. Hence it muſt needs follow, that ſeeing for the ſtudy of Latine, and of other Languages, there is no προπάρχουσα γνῶσις in Nature; there is Reaſon good enough to leave the ordinary courſe, and to make a *preparation* unto rule by *experience*, which may ſerve in ſtead of *Nature*. But this way of experience, which is nothing elſe but the very method of Invention, being in it ſelfe conſidered, and without the other, muſt needs be very confuſed, as being exerciſed in *ſingulars*, which (as the Philoſophers ſay) are infinite, and mutable, and therefore not *ſcientificall*. Beſides, it can give but little ſatisfaction,

on, as propoſing only the ὅτι, and leaving the διότι to the labour of the learner. Nor can it but be long, before it attaines the end, which is the making *Analogie* knowne. For if the rules of *Grammar* being already framed by men of Heroick wits that were the firſt inventors of them, have yet ſuffered ſo many alterations of after Ages, before they could bee brought to their true Generalities: and ſo many ſupplements of other rules, deſcried by them afar off, and more clearely ſeene, and found out of others by occaſion of their former labours, together with their owne endeavours, before the *diſcipline* could be *ſuckt* to a perfect and proportionable body; How long may we thinke it will bee before Children, who are led more by the *ſenſe* then by the *underſtanding*, and therefore can hardly uſe *abſtraction*, will bee able to frame unto themſelves generall rules by induction out of particular examples. Cap. 9.

On the other ſide, The *Method* of *Doctrine* muſt needs bee too ſubtile for Children, as taking his beginning from

Cap. 9. *Universals* and so necessarily requiring *substraction*, which is not to bee expected from that age. Besides it cannot but be dry, tedious, and liveleſſe in this caſe, as being without all Principles. So then there is a mid way to be taken, a *Method* mixt of both theſe, beginning in *experience*, as the way to *rule*, preventing the difficulties of *generalities*; and ending in *rule*, as the perfection of experience taking away the tediouſneſſe of *Induction*. And this is the moſt *Cardinall* rule, the very *hinge* whereon the whole *frame* doth hang and turne it ſelfe; The moſt naturall *method*, ſetting uſe aſide; whereby wee gaine the Language, which reduceth all Grammars to one, and teacheth them all alike for the manner, Thus.

2. The Child muſt obſerve what *eye-ſervice* he can do himſelfe, when he is upon Declenſion (there he begins, for by one example there, he ſooner learnes what part of ſpeech, number, caſe, and gender, then by ſaying the rules thereto belonging ten times over) *Declenſion* and *Verbe*; and the ſervice is this, he obſerves that there are letters which ſtand

ſtand in the one and other, as *ſubſtantially* fixed, and *unchangeable* as a *roote*, the ſame ſtill in every Caſe, Tenſe, and Perſon therein: Some letters againe are very *accidentall*, and moveable, of a *ſervile* condition, ſerving onely their turne, Time, and Place, and then away giving place to ſome other. This muſt be diſtinctly obſerved, and no ſubtilty at all, but with this direction; That he ſhall find theſe *Radicall* letters (now the word is eaſie) in the firſt or ſecond caſe of the Noune, (the ſecond never failes, nor the firſt caſe in the firſt, fourth, fifth Declenſion) and then the ſame all along; but in the Verbe, three *Cardinals*, and the Radicals more or leſſe, and moſt times different in all. The ſame to be obſerved in the *Greeke*, but more *Cardinals*; wee meane by a *Cardinall* ſuch a *Tenſe*, which is, as it were, the *hinge* on which the Verbe is turned; or where-from all the Tenſes are framed or derived. Cap. 9.

Muſ: a
Libr: i
Lapid: is

Laud: o
Laudav: i
Laudatu:
Iung: o
Iunx: i
Iunctu:

And this is as proper to the Latine and Greek, as to the Hebrew it is every whit, onely with this diſtinction; Theſe *ſervants*, theſe ſervile letters, are ſtill

Cap. 2. ſtill at the end of the Latine and Greek word, (except in the Tenſe wherein the firſt ſyllable is doubled) in the Hebrew they are in the beginning, middle, and end, but more *ſtayed*, not ſo fleeting.

3. All this ſervice, the childs pen hath made eaſie and familiar to him, and more ſervice it muſt doe then this; for the Engliſh muſt be written anent the Latine, after firſt, then before, and in the ſame manner he muſt be examined; and hereof the child ſhall quickly ſee full uſe; full indeed, for hereby he hath attained, that which in the ſtudy of language we ayme at, even theſe two things, *To underſtand others*; and to *expreſſe our ſelves*; And this the child muſt practice in ſimple words firſt, before he can effect it in ſentences, that being the order of nature to proceed *à ſimplicibus ad compoſita*, materialls firſt, and then compoſition, a putting them together. And ſo expreſſing one language by the other in declining and examining of words, faire way is made for *Syntax*, the former for the conſtruing, the later for the making of Latin:

Muſa, A Song. A Song, *Muſa*. So in the Verb.

For

For all words in any one language of the ſame *Accidents* alwayes have the ſame expreſſions in another language, in reſpect of thoſe accidents. So that in conſtruing, having the ſignification, the childe cannot faile in the *ad*ſignification: and in making Latine, having the word, he will not faile in the accident. Where we may note by the way, That the hardeſt matter, and whereat we ſtick, is the ſupplying the child in *words*, what is Latine for this, and that: for having the *Accidents* of five, and foure, he hath them in all. My meaning is; The child in his way never ſticks at the adſignification of his word; as if *ranarum* be the word, he will ſay *of*, but he may not know that *rana* is a frogge, ſo if the word be *audiebant*, he knows his *Analogie*, as *audiebant*, *they did*, and there ſtops. Here *uſe* muſt help us; and that wherein we are ſo wanting, *Labour*. I know no other help where-from to ſupply us; But the child goes on in true method, for by the ſame way he pronounceth his word right alſo, ſeeing the Analogie, and Agreement betwixt them, their *Derivation*, *Compoſition*, all three. Cap. 9.

4. But

Cap. 9. 4. But here we goe very leiſurely as nature doth, and will: if we leap and skip now, we ſhall fall back again preſently. The childe muſt goe very *gradually* here, ſpecially at the firſt ſteps, as up a paire of ſtaires: every ſtep gains a degree of light, which he puts out preſently, if he haſtens up, and aſcends but to ruine. My plaine meaning is this; The child muſt make a ſtand at his firſt word, till he well underſtands the *Accidents* thereof; for there comes in the *light*, which cleares the way to all the reſt. But if the Maſter will haſten the childe to the next ſtep, before he ſees his ſtanding on the firſt, the child doth but ſtep up and fall downe, learne and unlearn all along; for certain it is, there is a gradation in Grammar, ſo in all *Arts*, as up a paire of ſtaires, a naturall order, and aſcent, which if we break, we are ſure to fall back: we may ſeemingly move onward, but promote the child never a whit; our labour is rather in *circle*, then in *progreſſion*; The child would on apace, and that pleaſeth the Parent; for it is not in their *Philoſophy*, to conſider, that *examples* are *rules*, which

which is our Poſition all along: And Cap. 9.
that in learning them by *tale*, we rather *Multiply* then *Number*; for though we ſeeme in our ſtand, but to make *Cyphers* here, yet we gaine places now, more then two or three, ſo making one word ſtand for more then a thouſand. I will briefly ſet down the manner how.

So ſoone as we are exact in three Declenſions, (we muſt be exact all along, for one miſtake in the beginning, multiplies in our proceeding) ſo ſoone, I ſay, as we have perfected the three Declenſions, with all their Accidences, we take two *Adjectives* (indeed for ſome conſiderable differences to a Novice, we take foure, *ater*, *albus*, (not *bonus* being irregular) *audax*, *dulcis*, and in theſe two we have declined all Adjectives, whether Noune, Pronoune, or Participle, and compared them exactly well. The example makes the impreſſion, and from the particular the child is able to conclude the Generall rule, by the help of his Maſter queſtioning the childe, ſo working up the underſtanding. And this is to *Catechize* indeed, be it in high matters or in low: for hereby

a The ſame is to bee done in a Verb.

Cap. 9. hereby knowledge is diſtilled, or dropped into the minde, by the greateſt eaſe that can be imagined, to the Teacher, and Learner both. I know full well, That Cuſtome, the Univerſall Monarch or King of the world (ſaith *Herodot*) would beare down this with the impetuouſneſſe of its ſtreame, but it ſhall be found for all that, as firme as the earth, if ſo be that time (which makes all wiſe that obſerve it) and experience may be ſuffered to give in their *verdict* b. The childe hath ſpent ſome time in learning the Grammar without book, What hath he gained? Not the knowledge of the Vocative Caſe in the ſecond Declenſion, when the Nominative endeth in *us*; nor how many Caſes are alike when the Gender is *Neuter*, though he hath ſaid the rule twenty times; nor knowes he from what Tenſe or Perſon the *Præterperfect Tenſe* is framed, ſo experience tells us, though *As in præſenti* is as familiar with him, as his bread and butter. But now let him fixe upon the examples here, and work out the rule, which by the help of his Maſter he will very quickly doe, then he

b *Vere-dictum.* A true report. A report of the Truth. *Fortiſcue* of the Law. Chap. 26.

he underſtands it, and it is under ſafe lock and key, ready for his uſe alwaies. I could cleare very well, how naturall the *progreſſe* is from the *ſenſe* to the *underſtanding*, thence to the *memory*; how *unnaturall* and *retrograde* the other way is. But I have ſaid enough to him that will underſtand: I will adde but this here; It is the readieſt way in the world to nuzzle up the childe, or the man (for hee is a childe in knowledge) in ignorance, if we keep him in his *rode*, and content our ſelves that he ſaith perfectly by *rote*. This comes to nothing: we muſt parcell forth his leſſon into queſtions, whereto, in his rode way, it is not poſſible he ſhould frame an anſwer. Cap. 9.

And thus if we doe, we ſhall make Grammars all alike to the child, let me ſay, and *Catechiſmes* alſo; And now I have ſpoken that which is of infinite uſe, and mighty concernment to the *Catechiſt*, whether he teacheth men or boyes.

There is an Objection: That the old method produced as good ſcholars anciently, as any new can doe now. I verily

Cap. 9. rily beleeve it, and better ſcholars too; but no thanks to the method. I ſhall give a full reaſon for that in a few words, but I referre it to the laſt both Part, and Chapter. I proceed now onward in my rules directing our practice.

5. We obſerve the univerſall uſe of all in *Analyſis*, commonly called *conſtruing* and *parſing*; and in *Geneſis* termed *Making Latine*. In conſtruing, the firſt & principall care is to finde out the Nominative Caſe, (by the rule of Logick that Caſe muſt be ſought firſt, being the theame or ſubject of the *Axiom*, but the child will ſooner finde out the Verb, and let him take his way) the Verb next, (this is the *argument* or *predicat*:) both together make the *Axiome*. Where alſo we note by the way, that the ſecond Concord is taught preſently after the Declenſion, and indeed it is the firſt in nature, being moſt ſimple, and having a *Topicall* diſpoſition, without affirmation or negation, whereas the diſpoſition of the other is *axiomaticall*; but no need of this to the childe. It is enough he can finde out the

the Verb, and his Nominative Caſe, (for that is eaſieſt) and knowes the reſt are additaments, depending upon one of the two. Cap. 9.

6. The phraſes are to be conſtrued, firſt rendring word for word, for the learners underſtanding; then rendring phraſe for phraſe for his uſe in tranſlation, that he may underſtand that all languages have their ſeverall properties, which are by no meanes to be violated, nor the *compoſition* of the Authour neither; wherein *Caſar* is moſt exact, as he is the beſt *Hiſtory* in the world, (ſaith a great Scholar) expreſſed in the greateſt propriety of words, and perſpicuity of Narration that ever was.

7. His Authours muſt be ſuch as are moſt *ſenſuall*, I meane ſuch as doe beſt inſtruct his *underſtanding*, and *life* together, whether *Fables*, *Colloquies*, *Comedies*, or Epiſtles, familiar Hiſtories, Poets alſo of the very beſt; for though verſifying ſuppoſeth plenty of words, and freedome of ſpeech, yet if a childe ſtay til then, for ought I know, (I know what their ſlackneſſe is) he will never reade a Poet in the Schoole, And then

Cap. 9. no ſmall want, though I know *proſe* ſhould be well perfected firſt. But if to a verſe, then why not to *Homer*, *Virgil*, *Ovid*, and *Horace*? we all are ſure they are the beſt, and a childe muſt be acquainted with more kinde of verſes then one. But there the childe may find the *worſt* too, and ſo he may alſo even in thoſe Poets, which we account, and indeed are moſt *Chriſtian*. We never knew any garden weeded ſo cleane, but ſomething there was which might offend there; our inſtruction was long ſince, wee know no better now: *Wee muſt imitate the Bee*: and then we ſhall finde honey, or make it ſo [a].

a ὥσπερ τὴν μέλιτταν ὁρῶμεν. &c. Iſoc. ad Dem. ω.

8. Concerning Tranſlation, and Imitation, &c. what can be ſaid after M. *Aſcham*, M. *Horn*, and many others? So alſo touching *aydes* or helps to ſpeech and invention: Such are Apologues, Proverbs, Emblems, Hiſtories, Cauſes, Effects, Topicks, the heads or places which aſſiſt us therein. So much hath been ſaid in all this, as I know not what can be added. Beſides, it is beyond my ſcope in this place, which is no more then to ſhew the way how the childe

muſt

muſt be taught his Grammar, where all along the way, the Teacher muſt obſerve this, and it is the chiefe of his duty at this part; he ſhall heare more, at the concluſion of the next, but this now. Cap. 9.

9. Now the Maſter muſt conſider all along that the firſt impreſſions in children are weak and wateriſh, no ſooner made but gone, like lightning, at once begun and ended. The firſt and ſecond time their leſſon is rather *looked* on then *learned*; and the Maſter muſt have patience for all that, he muſt compoſe himſelfe to goe as ſlowly as the childs conceit requires; if the Maſter be quick when the child is ſlow (then there is much matter offered unto paſſion, but then) paſſion goes on, and the child back. The Maſters wiſedome is to ſtoop to the childe, to ſee where he ſticks. His pen is but a dead thing, the Maſter muſt put life unto it; he muſt ſo ſpeak that the childe muſt ſee him ſpeak, he muſt (as ſome have done b) heare with the eye, and learne to ſpeak by his fingers; and this will not be with ſome children, till the

b Childs Patrimony Preface, p. 19.

Cap. 9. Master puts his words upon his fingers ends, a thing very possible to be done, nay it must be done.

I may not forget the counsell that *Nazianzen* gives to his fellow-*Pastors*, and *Overseers*; or rather what such should be: "Not their words onely, "but their apparell, their going, their "sitting, their whole carriage, and de-"portment must have a *tongue*, & speak "forth, *Holinesse to the Lord*; every "thing about them must be so regu-"lated, so expresse agreeing to rule; so lively a copy, as that it bid the lookers on, (and they are many; every ones eye is upon the *light*, and a *City* set upon an hill [a]) *look on us, and as you see us doe, so doe yee.* And this is of singular use for them, who teach youth also. But that I specially noted for our purpose now, when I reade that Oration, (it is his sixt) was this expression; "I have, "said he, set out before you, a *Pictured* "*speech* [b]. What is that? I will expresse it as well as I can, for that is to our purpose, "I have made my words so plain, "and visible, that your eyes may look "upon them, as you may the picture, which

πρᾶξις, κίνημα, βούλημα, λόγος ἄχει καὶ νεύματος, &c. Nazianz. Orat. 6.

a Mat. 5. 14.

b ζωγράφον λόγον.

"which the cunning workman hath Cap. 9.
"ſet out: So plaine have I ſpoken. And ſo may yee all ſpeake; and alwaies ſpeake ye ſervants of the Lord! for this is to ſpeake with *tongues* indeed, when every thing about a *Miniſter* ſpeakes; And this is to ſpeake in the *language* of the moſt ſacred Scripture alſo, and in the *Dialect* of the people too; they underſtand it full well.

But I ſeeme to teach my Teachers: no, I doe but recite the counſell of an ancient *Father* unto them, that they may learne how to ſpeake with *tongues*, and to the peoples underſtanding; They cannot be put in mind too often thereof, that their words may not ſwim in the braine onely, but ſinke into the heart alſo; For us, who move in a lower ſpheare, anſwerably we muſt ſpeake, ſtooping, as low as is poſſible, to the capacity, or elſe we *move in a round*, or circle, we doe not goe forward, wee do not *promote* the Child; whether we would or no, whether pleaſing to us or not, we muſt, if we would doe good, ſo ſpeake to the child, as if we *painted* our words, he muſt ſee us ſpeake. He muſt

Cap. 9. read our words upon our fingers ends, even ſo; and now I have ſaid ſo, I had ſaid all; but that I muſt give further light hereunto, for at this point wee Teachers differ very much, and now it ſhall be cleared, who goes right, informing the Child the right way.

10. There is a fond opinion abroad, & ever was ſince I could remember, and will be when I am not, which is this, "That every Schoole hath his Me- "thod, and every Maſter his way; A great miſtake that; As the Hoſt ſaid of his various dainties, and *doubtfull* ſupper, though there ſeemed a variety, yet all was but *Swines fleſh* diverſly cooked; and yet not very diverſly neither, for all was either *ſod* or *roſted*; Iuſt ſo here: we all *diſh in* the Grammar to the Child: there ſhould bee no doubt of that, though it is objected and concluded againſt ſome, "That "they doe not *ſerve-up* the Grammar "to the Child: Yes, they doe, and do account it, though not as the principall Diſh, yet as neceſſary almoſt as *Bread* and *Salt* to a feaſt: wee all diſh-in the Grammar to the Child I ſaid: What diverſly

Cœna dubia.

diverſly cooked? every Teacher his way? No; there are but two wayes; They *ſerve* up the Grammar to the Underſtanding of a Child, but through the wrong doore, they begin with the memory firſt; We ſerve it up too, but in very good order by the doore of the *Senſe*, as the man cooked his meat; ſo proportioning it to the *palat* of the underſtanding; and now the Child can taſte or reliſh it, and well remember it altogether. Cap. 9.

But it will bee ſtill ſaid, *This is a ſtrange and novell way*; No; The moſt *familiar* way; for what more eaſie to a Child, then to enter by his owne doore, ſet open by his owne key. And moſt ancient too; for, thus it was of old, from that, the Child *ſaw* or *heard*, he put a queſtion to his Father; *What is this? What the meaning of that?* Then the Father, improving the Childs ſenſes, anſwered, So and ſo; ſo informing the Childs underſtanding, in that he knew not, by that he knew. So anciently it was. Childs Patrimony p. 99.

Wee affirme then (and it cannot be reaſonably contradicted) concerning

Cap. 9. our handling the Grammar, and theirs, as of old was ſaid of *Rhetorick*, and *Logick*: "Compare them together, and "the difference is no more, (though it "makes a great difference) but in "*contraction*, and *explication*, obſcurity, and perſpicuity: So here; In teaching the Grammar, They begin with *memory* firſt, that leaves the underſtanding in the darke: we with the *ſenſe*, ſo putting to the *underſtanding*; then to *memory*; this is *explication*, for it unfolds the underſtanding, makes all light there, and ſo perſpicuous, that the Child can ſee through all even to his *memory* alſo. And this is as it ſhould be. For this is a concluſion of experience; "That words of a thing not *ſenſible* "cannot be *legible*, then, nor *intelligible* "to a Child. Therefore, That a Child cannot be ſaid to proceed, unleſſe his underſtanding and memory keepe mutuall correſpondency in pace, like two *parallels*, running on in equall extent, as beginning, ſo ending both together. And thus much, that my meaning might bee full, and fully explained; That the difference might be

Fugnus, palma.

be accorded, the true way taken, which Cap. 9.
certainly will bee by him, who ſhall thinke adviſedly on the matter. But yet I have not done; having two Rules more concerning our *practiſe*, Two alſo touching the practiſe of the Child, wherein I ſhall be very briefe, reſerving the fuller proſecution thereof to the laſt, the fitteſt place.

11. Wee muſt not neglect *Geſture* here, for as the tongue ſpeaketh to the eare, ſo the geſture ſpeaketh to the eye: And they that underſtand not one the others language, doe underſtand their minds expreſſed in geſtures, though not exactly, yet to ſerve the turne.

12. We had almoſt forgot one *Rule*, which may ſeeme ſtrange and of little worth, but yet a rule it ſhall be hereafter he will practiſe, who will conſider the matter. We make ſome faults willingly, as well as the Scholar will ignorantly; and as many *doubts* as wee can, and give good leave for enquiring after reſolution thereunto, which ſhall put the *doubt* out of all doubt, clearing the underſtanding therein, and then putting it out of the *calender*, and decarding

Cap. 9. carding it for afterwards. It is notable, which the great Scholar hath; "That "the entry of doubts, are as ſo many "*ſuckers*, or ſponges, to draw uſe of "knowledge, inſomuch as that, which, "if doubts had not preceded, a man "ſhould never have adviſed, but paſ- "ſed it over without note, by the ſug- "geſtion, and ſolicitation of doubts "is made to bee attended and applied. He that will begin with *Certainties*, ſhal end in *doubts*; but if hee be content to begin with *doubts*, he ſhall end in *certainties*; ſo for our *practiſe*. Now to the Child.

13. Concerning whom, this wee muſt needs note; That the more carefull the Maſter is, the more negligent will he be: And for this we ſhall talke with him to good purpoſe in the cloſing of the ſecond Part. For this wee muſt obſerve ſtill all along, it wil regulate our practiſe alſo; *That wee muſt not reckon with the Child for his negligence*, till *his leſſon be done*: While we are inſtructing, we muſt be as *Calme* every whit, as they ſay the *ſea* is, when the *Halcyon* is building there. Therefore this

this to the laſt, but it muſt not be for- Cap. 9.
got, it is but deferred.

14. Laſtly, wee have not touched upon *recreations* all this while, yet they lie direct in our way, and they are as neceſſary in ſeaſon (and upon good choyſe of the Maſter) as the meat is. But at this point I had two conſiderations. Firſt, that here the Child will carve liberally enough to himſelfe, (*labor eſt inhibere*) whatſoever he neglects, he will not neglect his play; and for his neglects otherwiſe, hee hath more excuſes in his little pate, then hee hath bookes in his butchet. I will not plead for him at this point, onely this I muſt ſay; The Child *ſits too long*, I do not ſay, *at his* booke, for that troubles him not; hee can ſit ſtill and doe nothing: but he ſits keeping a poſture too long; and cuſtome will have it ſo, though it makes againſt the childs health, and cuſtome of other Countries. Therefore I ſay; obſerve we the old verſe ſo much out of uſe, *Puerum nil niſi pura:* and ſpare not, let him take as much play as he will, for then it is as we would have it, true recreation, *play*

and

Cap. 9. *and profit both*; and this very thing was my after-consideration;

That, for the boyes sake, I have gained of the intelligent Master, to excuse the child, though he doe not give him rime the very next morning saying his part without booke: For I remember well, that was a tedious worke once to me, and of no benefit then nor since: but account it reasonable enough, that he can his *Declensions*, and *Verbes* exactly well, giving such an account of both every day, as that it may appeare hee takes all the rules of English and Latin Etymologie (the Latine supplies what the English doth want) along with him (for they containe all) and will evidence, That the boy is not led one inch further then his senses (those great intelligencers) shall give him through-passe to the understanding of the same (a mighty helpe to memory, besides delight to boote.) It is indeed the greatest ease to the Scholar, and the Master, that I can thinke of, whereby to gratifie both; and so will hee say that shall take leasure to consider throughly thereof. So much to the

the Rules, which may ſerve to promote him that comes after, and thinks fit to *practice* the ſame way. Cap. 10.

CHAP. X.

What eſteeme the Grammar hath; how little eſteeme, the Grammarian. The Dignity of the underſtanding. The concluſion of the firſt, a Tranſition to the ſecond part.

AND now I had almoſt ſaid, *Wee have done with the Grammar*; but indeed we cannot tell when we have done. For though it be of ſmall uſe in our Mother-tongue, yet in forraigne tongues of more uſe it is, of moſt uſe in ſuch, which ceaſe to be vulgar, and are rightly called *learned tongues*; All theſe three we would ſtill perfect, as well for intercourſe of ſpeech, and underſtanding of Authors, as alſo for examining the power, and nature of words, as they are the foot-ſteps, and prints of reaſon. And all this we cannot doe by any other Art, then by the Art of

Cap. 10. of Grammar: The following words are to be noted. "Man ſtill ſtriveth to "reintegrate himſelfe in thoſe benedi- "ctions, from which, by his fault, he "hath been deprived; And as he hath "ſtriven againſt the firſt generall "curſe, by the invention of all other "Arts; ſo hath he ſought to come "forth of the ſecond generall curſe, "(which was the confuſion of tongues) "by the Art of Grammar.

But though the Grammar is of ſo much and ſo generall uſe, yet we muſt not dwell upon it, nor muſt we make it our ambition to make our childe a Grammarian, and no more, for that were a very meane promotion. He may haply, having knowledge therein, pick up a poore living, if his *Salary* be duly paid: For *Homer*, they ſay, gives many a man his dinner; much good may it doe him. But he will be a deſpiſed man for all that. A Grammarian! anciently it was a word of *reproach*; and it was well knowne, That a baſe Hypocrite, a Stage-player, a Fidler, had their precedency a mile before him: And a *Barber* waighed downe this

this *Wordy-man* above ten thouſand pounds in bad money, and as much more in good Land. What his worth is now, I will not diſpute; but if he be a Grammarian, and no more, he is as a meere *Logician*, and he hath eſteem to the top of his worth, and ſomewhat above it. He is in very deed a *Babler* [c], a man of ragges, made up of words; "Such a one as he was, who ſtood in "the Corne-Market gathering up the "Corne, that fell beſides the ſack in emptying; that is a *Babler* indeed, of no more worth in judgement, then in purſe, of no worth in either. Cap. 10.

[c] σπερμολόγος. Acts 17. 18. *Caſaubon.*

Surely if our work be to promote the childe, wee muſt not ſet up our ſtaffe here, here muſt not be our *Pillars*: we muſt not dwell upon words, as the Sophiſter may doe too long upon *Genus* and *Species*. The Grammar teacheth no more but words; it hath indeed ſome jagges, centons, or old ends of things, nothing of worth. It is the unfitteſt booke to gain the knowledge of *things* by, that I know in the world; I mean ſuch books now which may properly be called ſo, for all that paſſe under

Cap. 1 c. der that name, are not Books, ſaid the Noble Scholar[b]. Though *Voces* and *Res* ſhould never be diſtinct, (in learning) yet we muſt take a more diſtinct notice of *things*, and not of this, or that, or the third thing, of *three things*, or of *foure*, for this were to empriſon the underſtanding, or to keep the immortall ſoule in a Cloyſter, nay to ſeale it up in a dungeon. We muſt informe the underſtanding, what we can concerning this *totum ſcibile*, this τὸ γνωστὸν τῆς Θεοῦ *All that may be knowne of God*; and we muſt take the very way, that God Himſelfe hath revealed; for ſuch His Grace, He hath made it knowne unto us.

[b] Bookes, ſuch as are worthy the name of bookes, ought to have no Patrons, but Truth and Reaſon, *Adv. p.* 32.

It was well anſwered by one, who was thought that hee could live but in one place; Yes, ſaid he, in any place where it is poſſible to live, in any place of the world, for I am a *Citizen* thereof. Certainly ſo is man, ſuch a *Citizen*, though he may be confined for many waighty reaſons, to this or that place, yet he is a Citizen of the world, for he is the very modle thereof, he is made after the pattern, (I know my word is too

too low) and for his underſtanding, it hath for its *Range*, the whole world too: what a wrong then to confine[f] this ſo noble a faculty, and to impale it within a *circle* (which will not keep in a mouſe.) The underſtanding is quicker then any bird, more ſoaring then an Eagle, nay it came from heaven, and thitherward it is pointed. It hath appealed thither in its right and ſtraight motion, and therefore to *heaven it ſhall goe*; ſo we ſay, for it is our main ſcope, the *white* we ayme at. We may like enough fall ſhort of it: But hee that threatens a ſtarre, will ſhoote higher then he that bends to a mole-hill[g].

Cap. 10.

[f] *Aſpernatur certorum finium præſcriptionem.* Sc: Exca. 307. ſect. 11.

[g] *Altiùs ibunt qui ad ſumma nitentur quàm qui, &c.* Quint. Orat. Prefat.

And ſo we leave the Grammar, that dull work, and ſet upon that which is more noble, and befitting ſo noble a faculty. But it is the work of another day, a ſecond task.

FINIS.

A GATE TO SCIENCES,

OPENED

By a Naturall Key:

OR,

A PRACTICALL Lecture upon the great Book of Nature, whereby *the childe is enabled to reade the Creatures there.*

Οὐ περὶ τ̀ λέξιν, ἀλλὰ περὶ τὰ σημαινόμενα ἀναγρεπτέον. Clem. Alex. li. 6. p. 501.

Deus ita est Artifex Magnus in magnis, ut non minor sit in parvis, &c. Aug. de Civ. l. 11. cap. 21.

Quicquid essentiâ dignum est, id etiam scientiâ. Nov. Org. 1. 120.

Printed at London for *Iohn Bartlet.* 1641.

TO
His worthy Friend, Mr. SAM: HARTLIB, by way of Preface.

SIR,

IT was not my purpoſe that this ſhould follow at the heele of the other: But ſince it muſt be ſo, it is as neceſſary I ſhould give you ſome ſhort account of this part alſo, which promiſeth more then the firſt: That ſetting forth a light to Grammar onely; this a greater, and brighter light; That opening a gate to words or languages; This to a world of Diſciplines. There cannot bee a fairer frontiſpice, for it ſeemes to hold forth the great Volume of Gods workes; And this was but a good Lure to call every man to the reading of the booke, which was the policy of an old Grammarian before me, who gave an high

Libri titulus ingentis cujuſdãille-cebræ ad legendum. Ant. Cel. 18.6. *Meliſſus.* ibid.

Title to a low Booke; and it may bee ſuſpected to bee my end alſo. But I can ſpeake clearely here, I had not a thought that way, nor could I ever bend to a mercenary deſigne.

a *Sæpe reſpiciendum eſt ad titulum.*

I have well weighed Plinies *Counſell* a, "*Hee that writes, muſt ſtill have an eye* "*backe to the Title; elſe it will ſtand as ſome Portall I have ſeene, alone from the houſe, and holding no correſpondency thereunto. I cannot judge how cloſe I have kept hereto, but it was the* White *in my eye all along: I am ſure I had a good* reſpect *thereunto. The firſt promiſed* "*to ſet open the* "*naturall Gate whereat Arts and Sciences muſt enter, and* Grammar *is gone in firſt of all. You may ſay now, I ſhould have carried in other Arts and Sciences after Grammar, and by the ſame way, the way of* anticipation *or* precognition. *But I have (ſo the objection may runne on)* "*done, as if one, that profeſſed the Art of* "*Shoo-making, ſhould not know how to* "*make up a Shoo, but onely exhibit in a* "*readineſſe a number of Shoes of all faſhi-* "*ous, and ſizes.*

True it is, and ſo I could tell my ſelfe, That in a direct proceeding, I ſhould have made

made provision, *or* preparatory *ſtore, for the conveying of all the Sciences into the underſtanding. But do we well conſider what a worke this had beene?*

I muſt have ſet downe Generall precognitions firſt, then the particular to ſuch and ſuch Sciences, beginning in true method with the Mathematickes *: for if the wit be dull, they ſharpen it; if too wandring they fixe it; if too inherent in the ſenſe, they abſtract it; ſo neceſſary they are. But what a worke had this beene to him, who is ſo ſcanted of time and abilities too? Againe, I muſt not have ſtaied here, and then when ſhould I have left off? for there are a world of diſciplines. I thought it not impoſſible, but tedious and uſeleſs to tread ſuch a* maze *with the Child. The Title tels us that all* Sciences *are lighted into the underſtanding, through the doores of the* Senſes. *And this is true enough, ſo certaine it is, that a child, yea a man alſo, doth taſte or reliſh no knowledge, but what he finds* drencht in fleſh, and blood. *Therefore in reference to my Title, my ayme was to ſteepe the Childs little judgement, as deepe as I could in his ſenſes, and from that groſſe ſubſtance to* light *the Candle, whereby to convey Grammar*

into his understanding, which without doubt I have done. Then can it not bee doubted neither, but sith Grammar is gone in, all Sciences will, and must follow by the same light, and at the same doores. Thereafter my practise here is, by the senses to enfranchise the understanding, and to make it a free Denizon of the world, which I could not doe in a readier way, then by appropping singulars, so helping not invention only, but directing an inquiry also; "for
Adv. 197. "the faculty of wise interrogating is halfe "a knowledge: As in going of a way, we do "not only gaine that part of the way which is "passed, but wee gaine the better sight of "that part which remaineth. So every de- "gree of proceeding giveth a light to some- "what more, which light, if wee strengthen "by drawing it forth into questions or pla- "ces of enquiry, we do greatly advance our "pursuit.

And so I should have done; I should have workt up the understanding by degrees, begimming at the lowest step first, and so upward, whereas I run up presently. It could not be otherwise here, for I workt with the pen: To proceed by question, and answer (the most naturall way) is to goe by the hand,

hand, and by making experiments, *and thence* enquiries, *thereby to ſteep the childs judgement the deeper in his ſenſe. And this I ſuppoſe was your ſcope when you enjoyned me this taske, ſpeaking to mee of* ſenſuals *(the word is ill ſpoken of as it doth deſerve, but not in this place: What ever the* Logicians *doe, you muſt take it in good part, or take an other) ſpeaking to mee of* ſingulars *(an infinite circuit to our ſcant compaſſe.) But where the way is ſo various, I muſt take a compendious path: and where the plenty ſo copious, I had beene infinite, had I minced it into particulars by way of queſtion. This is the account I can give you here, you will not ſee what all amounts unto till you come to the bottome. In the meane time, alwaies thinke me your ready friend to take part with you in the labour of love,*

Hezekiah Woodward.

A GATE TO SCIENCES.

CHAP. I.

The Scope herein; the excellency of the underſtanding: preparatories thereunto: of what uſe our ſenſes are; what our care over them: To diſcourſe of Generals is to beat the wind.

WEE left at the Grammar, the underſtanding whereof wee gained by way of *precognition*, whereto our ſenſe gave us great accómodation, ſo alſo to the underſtanding of higher matters, as it will to the knowledge of all Learning: For

Cap. 1. For if Grammar be conveyed into the underſtanding by a naturall *Light*, and through its owne Gates; much more eaſie it is to carry in all Arts and Sciences by the ſame way; that is out of doubt, if we take the ſtraight and naturall Method thereunto.

And this were a worke fecible in length of time, and by ſuch helpes that are at hand: But of no uſe at all to the Youth, wanting, we ſuppoſe, thoſe Training Principles, which are, as I may ſay, *preparatories*, even to thoſe *precognitions*.

My undertaking was in the cloſe of the firſt part, to ennoble the underſtanding what I could; To finde it work ſutable to the dignity of ſo high and excellent a faculty. Surely we may ſay of it; it is the great *Peripatetick* of the World: So wide is its *Range*, and it hath its *Emiſſaries*, its *Scoutes*, and *Spies*, which it can ſend forth to the very corners of the earth, the depth of the ſeas, and the higheſt of the Heavens alſo. So that wee cannot fit it with any booke ſo *genuine* and *naturall*, as is the booke of Nature, which wee called the

the τὸ γνωστὸν τοῦ Θεοῦ, for the *worlds* are its *Book*, and every *creature* there its *leſſon*: And very ſutable to its capacity is all this, of ſo large an extent the underſtanding is. It can contain *Philologie*, *Philoſophie*, *Theologie*, *Law*, *Phyſick*, ſo the divers Arts inferiour to them. It can widen it ſelfe even to all, for receiving the *Vniverſality*, the *Encyclopædia*, a world of Diſciplines. And ſo quick, and expedite it is, that though we, having our pen, ſhould flie (as we purpoſe to doe, though the more haſte the leaſt ſpeed) yet we cannot for all that hold pace with it; ſo faſt will it run through all the *Seminaries* of *Arts*, and *Sciences*, graſping, and catching at all, though all will not fill it up, nor ſuffice, it can contain but its meaſure, which ſerves as a *mirrour*, onely wherein to view our ignorance; or as a *light*, enough to diſcover that we are in the dark. Cap. 1.

We will take the advantage of the higher ground, and raiſe up the child to the *Pinnacle*, as was ſaid, and there look about us a little. It will learne us what uſe there is of *Generalls* to a child, little, or none at all, and then afterwards, haply,

Cap. 1. haply, to lead the child more wisely. Therefore thither we will rise first in our imaginations; so we may, for indeed we should live pent up in a prison, (as the Philosopher saith) if our minde were confined as our body is.

In angusto viveretur, si quidquam esset cogitationibus occlusum. Sen

Note this for the clearing the way; That we make use of the *Pinnacle*, and our *Imaginary* there, as in a *crowd*, and presse of people we use *Lictores*, and *Viatores*, Sergeants, and Whifflers, *ad summovendam turbam*, to keepe off the thronging in of *singulars*. We must look upon things at the first, (though we over-look them) as he did upon his Army, in one lump and masse, as they were once altogether; For in a way so various, should I have minced out things into *particulars*, they would have so crouded in upon us, that we should have found our selves not in a *way*, but in a *maze*. So we will imploy our *imaginary* in the first place, which will quickly run over a large circuit, and let it take scope, and *range* where it will, we shall the better see what account it will give us at the last.

Yet that this travell of the minde may

may not be wholly fruitleſſe, I will give the childe ſome generall leſſons, which may ſerve us in ſtead of *precognitions*, of as great uſe as thoſe were, which the old father gave his ſon, about to take his flight. Cap. 1.

1. We muſt take our *minde* with us, we muſt make ſure of that: A great commodity, yet oft-times left behind, or quickly ſlipt away from under our command, when it ſhould doe us moſt ſervice. The *minde* doth all, it is that which ſees, which heares f, &c. It is the eye, eare, hand of the *ſoule*, and *body* both; for if the minde be not preſent we doe not ſee what we look upon; Indeed ſometimes, the *ſenſible*, that I heare, or ſee, may be ſo vehement, and exceeding, that it will be heard or ſeene whether the *minde* will or no: but wee need feare no ſuch matter now.

The mind ſeeth without the eye; the eye never without the mind.

f ὁ Θεὸς ὄργανα δέδωκε δύο σώματι μὲν χεῖρας, ψυχῇ δὲ νόν. Ariſt. de Intel. c. 30.

2. We cannot but remember we carry about us our five *ſenſes*, ſo Organicall or Inſtrumentall are they to the whole body, yea, and to the minde too. We muſt needs *minde* them, for elſe they will minde us, eſpecially that, which

We do not hold as ſome doe, that there is but one ſenſe and that is *Tactus*.

Cap. 1. which is at the tip of the tongue, and the other which is diffused through the whole body, which is not the out-most skin there, for that is as dead as a doore naile, but that which is very near it, of a glutenous and sinewy substance, most tender alwayes where the sinewes are most, as Tormentors of old knew very well.

Take them all together, and according to the command we take over them, they will evidence us to be eyther *beasts* or *men*. They give us the greatest accommodation, so also, for there is no mean, they doe us the greatest hurt. Some there were who lifted *Alexander* very high, they made a god of him, as the manner is; sometime after, this *Great one* received a great wound, and outgushed a great deale of blood; "Say my flatterers what they "will, said he, I see plainly what I am, "a *fraile man*, and no other. The *Philosopher* reads us a good Lecture upon this, we must not contemne what he saith: "We may be so farre gull'd, "and befooled, (for no man could be "flattered, unlesse he flattered himselfe first)

"first) as that we may think our ſelves Cap. 1.
"wiſe; Alas! nothing leſſe. We *ſee*,
"and then we *covet* things, that will
"never profit: we *ſee*, and then we
"*take*, that which will doe us certaine
"hurt. We wiſe? No not ſo wiſe as
"the *beaſts*, they know when they have
"enough, enough meat, enough wa-
"ter; ſo doth not man, becauſe he hath
"that about him, which ſtill is cra-
"ving, *give*, *give*, and hee gratifieth
"himſelfe ſo farre, and ſaith, *take*, *take*:
"So *ſenſe* is his *carver*, not *reaſon*; And
"this is to walk by *ſenſe*, and below a
"beaſt, for this man never ſaith, hee
"hath *enough*; But ſo a beaſt ſaith: ſo
ſaith the Philoſopher, or to the like Sen. Ep. 59
purpoſe. Indeed we may now remem- c רב
ber, that one man, and but one, who Much, or a great deal. Gen 33.9. *Eſaus* enough.
was led by ſenſe, ſaid, *Hee had enough*;
how enough? A great deale c to glut
him; it was not ſuch an *enough*, (I may
ſay) as his good brother had, he had
enough indeed, God was his portion, and d כל i.e. All things Gen. 33. 11. *Iacobs* enough.
there the ſoule findes enough indeed,
no where elſe, d for God is All. I am a
very little diverted from my ſcope
here, I return, and ſay onely, we have

Cap. 1. our five wits if we doe not guard them, they will ſpoyle us even of our crowne, and Princely dignity: ſuch a neceſſity there is, if wee will be our owne men, to keepe a ſtrict watch about them, a ſure command over them, ſpecially when we are gadding and gazing abroad. This is our wiſedome, and for this we ſhall be counted underſtanding men.

3. There are (ſay ſome) *three* inward *ſenſes* performing the offices of the *Animall ſpirit*, which uſeth the body as an inſtrument. But theſe *three* upon the matter are *all one*, for if we be *attent* upon a thing, we doe *imagine* or conſider what it is, and then we can *record*, or remember it alſo. Theſe are indeed but three diſtinct operations, (common to us with beaſts, but with ſome advantage on mans ſide) of one and the ſame *ſpirit*, which the minde or ſoule uſeth, and thereby doth exerciſe thoſe great powers of *Vnderſtanding, Will, Conſcience:* For from diligent *attention* there is conveyed to a man, the *underſtanding* of things: from *imagination*, or dijudication, a *chuſing*, or refuſing: from *remembrance*,

brance, conſcience, that great and impar- Cap. 1.
tiall Judge, for it cannot be bribed, nor ever can it be alone.

4. And now, having theſe helps about us, the higher we ſoare, the better, for the higher, the nearer we come to the higheſt; and the more diſcerning we have there, the more we ſhall diſcerne our ſelves, and our owne *vileneſſe*, which will cauſe us to walk humbly below, and to avoid the ſnares there.

5. It muſt be conſidered for the cloſing up of the method, elſe there will be a gaping; That I have led the childe through the *earth* already, and over the deep *waters*; up through this great gulf, the *Aire*, to the *Starry heaven*, and above them. I ſhall not doe what is already done, but rather adde thereunto.

In the laſt place, I ſuppoſe the child is ſtill asking queſtions, (ſo he ſhould be a) and my ſelfe giving *hints* thereof, or making anſwer thereunto. So theſe premiſed, we ſuppoſe where we are, upon the Pinnacle of the Temple, for there our proſpect hath the largeſt compaſſe, and beſt fits ſo capacious a ſubject.

a Ζητήτικός, read *Aſch.* Schoole. p. 7.

ὀρθῶς ἀπορεῖν ἀς ἀρχὴ τῆς σοφίας. Ariſt. Met. 3. 1.

Cap. 1. ject. And here we would behold all the works of God, and operations of His Hand; All Hee hath created, and all that Man hath made; All the works of *Nature* and of *Art* upon dry land: We would to *Sea* alſo; to behold the wonders there; ſpecially the *Ship*, the oldeſt houſe of the new world; and then to the remoteſt regions of the *earth*, or *aire*, to behold all the workes there. And if all this in our *Imaginary* wee could doe, yet the underſtanding would not bee ſatisfied with all this. One world is not enough, nor, had we ſuch another, could it bee ſufficient. But where abouts are we now in the world, for where the *minde* is, there are we? In a *Maze* ſure enough: And by graſping all, we have loſt the benefit of all, that is certain.

It puts me in minde of a very merry fellow and mee thinkes I have done ſomewhat like him; "He would ſpend "a whole day in fetching a *round* about "*Europe*, thence ſtepping into *Aſia*, ſo "ſtriding into *Africa*, thence leaping "into *America*; then home againe to "ſupper and to bed; In good time all this,

this, but wee hope his benefit was not much, which hee made of his travell. This is the way to let the *understanding* remaine *confused*, without fruit, as lyeth the field, where they cast over much seed. Hee that goes with a child in his hand, must goe as the child can goe; and he must drop-in instructions, as the Nurse fed him, by little spoonefuls, and even that little, by little degrees too; for of that little, much goes beside, in and out, as Nurses know best: But this we see very well, as the Nurse feeds the body, so we the understanding; Wee must bee dropping drop after drop, and many a drop falls by too. Hee that poures altogether upon a child, or gives it him in a lumpe, loseth all his labour, and choaketh the understanding. Cap. 1.

Chap. II.

Singulars *beſt fit a Childs underſtanding: how to ſupply their want. Pictures how uſefull: two maine Cautions touching them.*

VVHat way then with the Youth? to inſiſt upon *Generals* is to leave him in a *maze* without any thread in his hand, and to give him *ſingulars* is impoſſible, for they are infinite unto us. That is true, yet we muſt give him as many as wee can, though thoſe many will be but a few. We muſt lead him from the *Schooles* to the *Colledges*, *Innes* of *Court*, *Monaſteries*, yea Shops too, &c. he muſt go through them all.

But this is impoſſible alſo, unleſſe wee could carry the Child from place to place, as faſt as *Fame* can flye; which was (if ſhe be not belied her ſelfe, that hath told ſo many lyes of others) 2500. miles in one day a. This cannot be, how then may we help the Child?

a Liv. 25. Hiſt. of the world. B. 3. 6. 10.

I know no better way, then to furniſh

niſh him with *Emblemes*; To let him obſerve the Ægyptian manner (that Nation was one of the moſt ancient Schooles in the World) by *Hieroglyphicks*; They have the darkeſt interpretation, I will unfold one or two, that the Child may the better conceive the uſe of them. Cap. 2.

The *Perſian* manner was, when they expected a full ſurrender of all into their hands, To demand a quantity of *earth*, and *water* to be ſent unto them, which ſhould bee a ſigne that all was yeelded; and ſuch a meſſage hee ſent to the *Scythian*.

But the *Scythian* teturned an *Hieroglyphicall* anſwer, ſending inſtead of Earth, and Water, a *Bird*, a *Frog*, a *Mouſe*, and five *Arrowes*: which dumbe ſhew the *Perſian* interpreted according to his wiſh, and thought, That the *Scythian* had yeelded all the elements, where theſe Creatures live, and his weapons withall; The *Scythians* meaning was quite contrary, as the event proved; That unleſſe the *Perſian* could get wings like a *Bird*, or dive under water like a *Frog*, or creepe into

Cap. 2. holes like a *Mouſe*, hee ſhould not eſcape their *Arrowes.*

By this example wee make judgement, how ſignificant this manner of teaching is. So alſo to verſe the Child in *Muthologie*; To let him heare *Parables*; and ſee *Maps*; Travell upon the *Globes*; To read ſome lectures there; To give him as many Images, or Repreſentations of things as poſſible can bee. A ſure way of teaching, ſaid the *Philoſopher.*

" I remember *Sextius* my old " friend, a quick-ſighted man taught " mee very much by an *Image* or re- " preſentation, he ſet before me, which " was this; of an Army ſo *quartered*, " that it was prepared for the enemy, " though hee ſhould march on as in a " cloud, in ſo darke a path, as is the way " of the wind: ſo prepared ſhould e- " very man be, ſtill having his ſuccours " about him, and doing their office, " keeping their watch, and ready to
Sen. Ep. 59 " take the *Word*, preſent at the Cap- " taines command, and this is *right* " *reaſon.* The Philoſpopher cloſeth this with a very uſefull ſpeech. " *That mans*

" *ſtanding*

"*ſtanding is ever ſafeſt, who is leſſe ſecure* Cap. 2.
"*about it.* So much the Philoſopher hath touching the uſe of *Images*, (as he cals them) or *repreſentations*. Certainly the uſe of this is great; If wee could make our words as legible (which was ſaid) to Children as *Pictures* are, their information there-from would bee quickned, and ſurer. But ſo wee cannot doe, though wee muſt doe what wee can: And if wee had ſuch bookes, wherein are the pictures of all Creatures, *Hearbs, Beaſts, Fiſh, Fowles*, they would ſtand us in great ſtead. For *Pictures* are the moſt intelligible *bookes*, that Children can looke upon. They come cloſeſt to *Nature*, nay, ſaith *Scaliger*, *Art exceeds her*. A ſtrange ſpeech, but he will have it ſo; I verily beleeve, ſaid he, "That Nature never framed "any humane body, (I except onely "two, the one of the firſt Man, the "other of Him, who was God and "Man) ſo artificially, ſo exactly well, "as hath the cunning *Limner*, or curi-"ous Arts-man. *Natura ſuperat Ars.* Exer. 207. Ser. 11.

A ſtrange ſpeech, I ſay againe, and exceeding. But indeed if our eyes may be

Cap. 2. bee Judges, which ſee not the body, but the *Accident* thereof, colour, &c. there may be ſome truth in the thing, for the eyes * ſeeing but the ſurface, and accidents thereof, may report unto us, that there is more beauty in an Artificiall, then a Naturall body.

* *Non accipitur in ſenſum ſubſtantia: ſolò modo accidentia recipiuntur.*

Certaine it is, and that is to our purpoſe, That *Art* is very curious, and though it cannot give this *aliquid intus*, yet will it frame a thing very *lively* [a], therefore takes the eye very much, and helpes the underſtanding not a little [b]. Let it bee conſidered, how much this one piece of cunning *Art* may gaine upon a Childs underſtanding; when the Childs eye obſerves the eye of the Picture upon him whereſoever he ſtands, ſo upon every one in the ſame roome. How ſhall I avoyd GODS eye? Hee that made the eye, ſhall Hee not ſee? It is our Concluſion then, or rather not ours, but the concluſion of experience, that *Pictures* are eaſie and legible Bookes, children underſtand them quickly: But wee have two Cautions touch-

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Seal. Exer. 30. 7.

[a] Plin. 35. 10. Mart. Ep. 1.

[b] ὅτι ἐν τῷ θαυμαζειν τὸ μαθεῖν ἐστι. Ariſt. Rhet. 1. cap. 10.

ing theſe, both bid us beware of *Pi-* Cap. 2.
ctures.

1. Take wee heed, they bee not ſuch, as I have ſeene in ſome neighbour Countries; naked Pictures of both Sexes, and theſe very ordinary. I obſerved alſo much brutiſhneſſe in the inhabitants there; And hee that will tell his obſervation, muſt ſay as much now. For their converſation is as it was, and will be till ſuch Pictures, ſo inſnaring, be caſt out to the *Bats*, and *Moth*, or rather ſtampt to pieces, as the *Idol* was. I could ſay much at this point, and I thinke much to purpoſe, I will ſay but this: Pictures are Childrens bookes, their ſcope, and tendency muſt bee to promote good *manners*, and the *ſoule* of the child, they muſt not looke towards immodeſty; if ſo, I will ſay but as one did long agoe: *It is too much, which children doe underſtand.* *Nimiũ eſt quod intelligit. Quint.*

2. There is another danger yet. They are very bewitching things; a man may be exceedingly taken with the work of his owne fingers. I have read the pedegree of Pictures, and I have ſtood, and wondred till I could in ſome meaſure

Cap. 2. ſure bottome my owne heart; That from ſo low a bottome, they ſhould riſe to ſo high a Top; from ſo baſe, and beggarly a beginning, they ſhould grow ſo rich, and be of ſuch account in the world. It had its riſe from a ſtock; (a woodden beginning) then it was ſet up in the Court; then crept into the Common Houſe, thence into GODS Houſe. There they began to gaze upon it, then to bend before it, after that (for they muſt not ſerve the Devill with nothing) to offer unto it, and but a graine of Incenſe at firſt, a very little thing: but marke how that little did increaſe, more then did a graine of Muſtard-ſeed; for at laſt the *Father* offered his *Childe*, the *Sonne* of his body, for the *ſinne* of his ſoule. That *Little little* did ſo increaſe, at length that it opened the mouth of their *Molech* (it was an Image) Like as *Lucians* feigned *Fiſh*[a], (which ſwallowed up a great Ship ſmooth) for it devoured many at once, fleſh and bones and all together. I mention this, that wee may take heed of a *little* in point

Error minimus in principio fit maximus in fine. Nat. Com. lib. 11. cap. 18. *Quod minimum eſt maximũ eſt, ſed in minimo magnũ eſt et in minimo fidelẽ eſſe maximum eſt.*

[a] Luc. de vera Hiſt. lib. 2.

point of Gods worſhip, for a *little* is not a *little*. The leaſt deviation from the Rule, the leaſt ſwerving there-from, is like a little ſeparation of the building from its foundation, which quickly cauſeth a ruine. Therefore ſaith the Father well, in ſuch caſes, A *little* is not a *little*. I muſt not delate here, though ſo I could doe to good purpoſe. Cap. 2.

Καὶ τὸ σῶμα, &c. If the body be a little divided from the head, it dies: If the branch be a little divided from the roote, it wi'hers; therefore this little is not a little, nay it is all. *Chryſoſt in* 1 *Cor. Hom.* 8.

But is it not ſtrange (yet nothing is ſo, to him that knowes his own heart, which hath its Idols too many) that a reaſonable creature ſhould fall downe before a calfe, and ſay, *Thou art my God*; Or before a ſtock, and ſay, *Awake, Ariſe, and ſave us*; Yet ſo brutiſh have ſome been, as we reade more then once. And though the *Story* be old, ſo may our hearts be too, and then ſuch practiſe will be *new*; for a feare there is, "That which ſhould be the childes "Book, may be the old-mans *Baby*; ſo we have known it alſo; O abomination! What, adore the work of the fingers ends! Yes, and then in the ſacred Scriptures

Eſay 44. 1, 10, 7. Hiſt. of the world. *Lact.* 2. 2. *Fœlix in Fol.* p. 16. Hab. 2. 18, 19.

Cap. 2. Scriptures language, thus it is, He that makes the *ſtock* his *feare*, will feele it his *b* Hoſ. 8. 4. *ſharpeſt ſorrow* b, for in propriety of ſpeech, and in the ſacred tongue, ſo עִצָּבוֹן *Idoll* ſignifies.

I would not have the childe want theſe Bookes, nor would I he ſhould be indangered by them, as they may ſoon be; For as the learned *Knight* ſaith; "The Devill long ſince crept into "theſe woodden, and brazen carcaſſes; "and hath nezled himſelfe there by a "woodden diſtinction; as fooliſh and weak as that of the *Phyſitians* wife, touching pepper; *It was hot in working, but cold in operation:* By ſuch a like diſtinction as this, c the Devill hath, I ſay, held his habitation, ſo as ever ſince, theſe *carcaſſes*, though they would ſeeme to promiſe much in guiding the *ſenſe*, doe produce intolerable inconveniences by miſguiding the heart, drawing it from the *truth*, which is a matter of power, being the immediate work of God, not of man, and fixing it upon a *forme* or reſemblance, which is

c They make a great difference, betwixt the Image they bend before, and an Idol: a wide diſtinction alſo betwixt δουλία, and λατρία, though the ſacred Scripture and truth it ſelf knows none ſuch. *Juel. Ap. Art.* 14.

as

as farre from the thing, as is the Image from the life of that, which it doth repreſent to the ſoule. Cap. 2.

I will tell the child here, for I would have him well informed at this point; How theſe *Pictures*, or *Images*, (I know not what to call them in the childes eares, the ſacred Scripture calls them *Dunghill-gods*) how I ſay theſe Images (the beſt and the moſt contemptible have all the ſame Anceſtors, deſcending from the ſame common *ſtock*) have ſcoffed at, and played upon their Carvers, and thus by the allowance of their Maſters, very Heathens too; An *Image* is thus brought in debating the matter before his Carver, in this manner; "Here I lie before thee an unprofita-"ble piece of wood; I am at an indif-"ferency, what wilt thou make of me? "a *bench* to ſit upon, or a *God* to look "upon? I am at thy ſervice, conſider "the matter, and reſolve. The Carver "bethought himſelfe, ſo it came in his "cap, to ſhew his skill, and (I little "thank him) a God he made me. Now "ſee how I am abuſed, The duſt co-"vers mee, I cannot wipe it off from Hor. 1. Ser. 8.

mine

Cap. 2. "mine eies, The worm consumes me, "The *mice* and the *rats* defile me, and I "stand the while stock still, not able so much as to hold my nose. What think we? is not this a notable *jeere* cast upon the Image-maker? He was served well enough, he conceived that hee could make his God,[b] and frame a *work* more noble then the *work-man*, who is more precious then the whole world[d]. What a foole is that? how like the stock he made, or that he sits upon? Hee shall heare one jeere more, though wee hate the practise, and the Heathen shall cast it into his teeth, because hee hath wrought such a silly sorry worke, and yet accounts it *something*; for thus the Heathen man jeeres at the stock: "The "Carver hath made a God of thee, "thou art a great one; thou must doe a "great deale of service, and look thou "dost it, see well to thy charge, else I "promise thee thou shalt to thine own "place the *fire*, where if thou canst doe "nothing else, thou shalt warme my "shins, for though thou art carved, and

a Τὶ καταγελαστότερον, ἢ ὅταν ἄνθρωπος δημιουργὸς ἢ θεοῦ. Chrys. in Esay 2.

d ἄνθρωπος τοῦ κόσμου παντὸς τιμιώτερος. Chr. Tom. 1. Hom. 37.

What Religion is that, which we cannot mention without suspicion of scoffing. *B. Iuel Apol. Art. 7. p. 375.*

cost

"coſt is put upon thee above thy "worth, yet thou art but *wood*, and to "the fire thou ſhalt goe. Let the man think of this as he pleaſeth, I am ſure it is to the childs underſtanding, and may make him both think, and practiſe like a man, if adding thereto we remember him of this which follows. Cap. 2. *Lignum es*, &c. Mart. 8. 40

They who made a god like a four-footed beaſt, God gave up to a ſin, which did abaſe them into a worſe condition then of beaſts. And ſo it is at this day, ſuch, and ſo juſt the judgement upon them, amongſt whom theſe pictures are in ſuch requeſt, as ſaith Sr. *Ed. Sands*, and a great deale more. What I make my Idol will be my ſhame, my torment alſo. Little children think on this, and *keep your ſelves from dumb Idols*. Amen.

Chap. III.

To converſe in Generalities is to keepe a childe upon the Pinnacle; *the word is familiar; what it teacheth: what alſo the deſcent there-from: ſo leading to* ſingulars, *and the chiefeſt of them, the* Man.

THus wee learne to ſtoop what wee may, to the low capacity of children, by making *ſingulars*, what we can, plain and viſible before them. To verſe them in Generalities, is to carry them in a cloud, or to keep them upon the *pinnacle*, yet becauſe ſo high we are, and it is a word we reade much of, we will get ſome informations from it, and ſome inſtructions alſo, by the deſcent there-from, which may lead us to *ſingulars*, and to the chiefe amongſt them, which is man, the Compendium or Abridgement of the great world; we ſhall teach the child to reade that book firſt, I mean himſelf; there we will begin, but in order, we ſuppoſe we are upon the pinnacle yet, and our hope

is

is to gaine ſomething there. Cap. 3.

1. What a proſpect have we here? yet not *enough*, no not *enough* to ſatisfie the eye, much leſſe the ſoule, ſo capacious that nothing but heaven can fill it, the good things there: *Iacobs enough* onely fills the ſoule, (as was ſaid) the foure quarters of the world, the regions of the Aire too, cannot affoord us *enough* to fill up the eye, and eare, notwithſtanding all, there would be a deſire after, and a capacity of more. Alas! what a poore thing is all this, which we can reach with our eye? much like the point where the compaſſe ſtands, wherewith you draw the circumference: and that is but an *atome*, like a *mote* in the Sun, or a grain of muſtard-ſeed; ſuch a thing is earth, and Sea too, in reference to heaven.

"Lord give us to ſee into, and "through theſe things, and then the "vanity of them all will appeare: And "wee ſhall know where *reſt* is to bee "found, and *enough*, that we may ſay; "Soule enter into thy *reſt*, for thou haſt "*enough* laid up for many yeares; even "to all *eternity*; for God is yours, and

Cap. 3. Gen. 33. 11 as before. Christ yours, and then *all* yours; that was *Iacobs* enough, to satisfie even in *famine*, in the greatest worldly wants or straights *enough*.

2. What beauty doe wee observe here! All this did the Lord bring out of confusion, as He did light out of the womb of darkneſſe, and with no labour, by His word onely. When the Lord is the doer, when He worketh, all wonder ceaseth. Wee are perſwaded now nothing is hard to the Lord, Hee can make it dark at noone, and midnight as mid-day; "If that *Spirit* will, "dead bones ſhall live: A full Sea ſhall "bee as dry land: Priſoners ſhall goe "forth: They who are in darkneſſe "ſhall ſhew themſelves: The Captives "of the mighty ſhall bee taken away, Eſay 49. "and the prey of the terrible ſhall bee Amos 5. "deliverd; for this is He, that brought this beauty out of confuſion, and by His Word, He ſpake, and it was done.

3. See how inſnaring this *glory* is! The tempter thought he could have taken his Lord with it. But bleſſed bee God the Father of our Lord Jeſus Chriſt, Hee hath overcome this Tempter,

Tempter, and broke this ſnare to His children. They can ſee through this *beauty*, and account the *glory*, and *pompe* thereof to be no better then a *phanſie* a. And indeed the wonder is, That ſo many ſhould ſtill be taken with this *glory*, ſith it is the confeſſion of all perſons in all ages downeward to this day, who greedily purſued, and hunted after that we call the Glory of the world; That the ſame thought deceived them, they wearied themſelves catching at, they thought, a *ſubſtance*, but when they came better to ſee into it, it was but a ſhadow, like ſome *Apples* wee read of, which ſeeme faire to the eye, but the leaſt touch turnes them into ſmoake, or aſhes, into which the Cities were turned, whereabouts they grow. A wonderfull deceit this is, That a reaſonable creature ſhould ſtretch out it ſelfe to catch a ſhadow: and open the mouth ſo wide to let in the East wind, or to feed upon aſhes. Cap. 3.

a Acts 25. 23. μὴ πολλῆς φαντασίας.

4. We obſerve this place expoſed to all the injuries of Heaven. O the pinnacle of honour, how ſlippery, how troubleſome that ſtanding, how open

Cap. 3. to all winds, and weather! pray for him who hath his Seate there. Let all the *Cenſers* of the Saints, and the *odors* there have an influence upon his precious ſoule; hold him faſt, Lord, by thy own
a Deut. 33. right hand, eſtabliſh him; Let him a *feel underneath the Everlaſting Armes*, inſpire him alſo, be with his Spirit, put holy deſires into his heart, then give him his hearts deſire.

5. There is no building Tabernacles here, a cloud would quickly overſhadow all: Though the beauty may pleaſe us, yet hath it no continuance, it paſſeth away as doth a *fancy*. The *Stayres* are before us, a ſure way downe by them, and no other: It were a madneſs to *caſt* a mans ſelfe downe, when hee may goe downe, ſo every one will judge: yet ſo the proud ſpirit tempted his Lord to doe, *Caſt thy ſelfe downe, the Angels ſhall beare thee up.* "The diſci-
" ple is not above his Maſter, nor the
" ſervant above his Lord: if the Prince
" of darkeneſſe tempted the Maſter of
Mat. 10. " the houſe, how much more them of
24, 25. " his houſehold?

The great Tempters, Satan, and our owne

owne hearts, prevaile mightily by this very temptation; (in a figure) thus they tempt; "Caſt, implunge your ſelves "into *ſin*, the mercy of God ſhall beare "you up: poyſon your ſoules with ſin, "there is a Counter-poyſon: wound "your ſoules deepe enough, the plaiſter "is wide enough: ſurfet upon pleaſures; "it is but ſpeaking a word, the *Phyſiti-* "*an* is at hand. This is the deceit; nay, while we are looking upon the *Staires*, wee cannot thinke it leſſe then madneſſe, yet thus it is every day. 1. "In "good things wee ſeparate the meanes "from the end; wee may have *glory*, there is no doubt of that, what ever becomes of grace, which is but the beginning or firſt fruits thereof. *Salvation* is ſure enough, though the meanes of *reconciliation* be neglected, deſpiſed altogether. We are ſure of Heaven, though on earth wee walke moſt contrary thereunto. 2. "In evill things we ſe- "parate the *end* frō the *meanes*; we may walk in our own way, the way of death, and yet have life at the laſt; no queſtion of al this, but *this is to neglect the Stairs.* Cap. 3.

6. Wee goe downe them now: for

Cap. 3. *Omne in præcipiti vitiũ ſtetit.*

eaſie the deſcent is. So is the way of ſin to old nature: And ſo is the way of Gods Commandements to nature renewed, as naturall as for fire to burne; for ſparks, thoſe light things, to flye up. *My yoake is eaſie, my burden light; my Commandements not grievous*; Truth hath ſaid ſo: New nature will ſeale unto it.

2. Wee goe gently downe the Staires, and very circumſpectly, a ſlip is dangerous: So wee muſt uſe the meanes, *carefully*, and this muſt ever be remembred, *his way is ſafeſt, which is leaſt ſecure.*

Tutiſſimum illius iter, quod ſuſpectiſſimũ fuit Sen. Ep. 59

3. Wee ſtep in to view the *Bell*, that artificiall thing: Its ſound is yet more admirable: it may bee heard downe the water 20. miles, and more. Indeed *ſound* is the wonder in Nature, put the hand upon it, it checks the ſound, every ſoft ſubſtance will doe it: if it receive a cracke, it will never ſound cleare againe till it be new *caſt*. Such a thing is man, made of ſuch very mettle; he hath ſome *flawes* in him ever ſince his fall, and will never be perfect till the day of his reſurrection. He that expects a Man ſhould walke like an Angell, is much miſtaken, you muſt weigh him as you do

doe gold, give him his *allowance*; And Cap. 3.
if he be yet too light, hee may ſuſpect, he will bee found wanting at the Sanctuary, to which ballance hee muſt come. Certaine it is (I ſpeake it, becauſe we are apt to take too much allowance here) Hee that walkes by the *leading* of the *good Spirit*, (which wee ſhould all doe) walketh little ſhort of an Angel, for his way is above on high, ſo he eſcapes many ſnares below. 4. We ſhould paſſe by nothing of uſe, and then if we ſtep aſide to ſome old corner of the wall, we might, haply, find halfe a buſhell of *Flies* there, for ſo I am ſure ſome have done. I doe not thinke that Flies are more about the Temple now (though ſo anciently when beaſts were ſlaine there, and thence the name *Beelzebub*) then in ſome old unfrequented corner or cranie in the houſe or wall: But no matter where they bee: this is the little wonder, that they ſhould revive againe: yet ſo experience tels us they doe, nor they onely, but *Spiders*, *Frogs*, *Swallowes*, &c. The wonder is yet a little more; how the ſpirits of theſe Creatures ſhould be maintained.

It

Cap. 3. It is ſomewhat ſtranger then that *Beares* ſhould live all the winter, yet lye as dead, for their ſpirits may bee maintained upon the old ſtock of Greaſe: but that theſe poore thin Creatures ſhould ſo live and be revived, is ſtill ſome kinde of wonder to mee; though we know very well; *Flies* choaked in water, will revive againe being put into hot aſhes. I will relate ſtranger things then theſe (it is a very ready way to make the Child learne as was ſaid [a]) from a very good hand, but the Author doth not deſire we ſhould beleeve all we read [b]. A boy was ſtarved with cold, not found till foure daies after, yet by the hotteſt applications was revived. In Swounds and Traunces, ſome have beene taken for dead, laid out for the grave, nay brought thither, and there revived; (it was high time to awake) this truth many will ſeale unto. That which is not ſo credible is this: In the remoteſt parts of Muſcovy, where it is extreme cold, the men lye frozen all the winter, and then as the Sun beats towards them, revive againe, (like the *Tortoiſe* who goes

[a] ἐν τῷ θαυμάζειν τὸ μαθεῖν ἐστι.

[b] Cō. Phyſ.

goes to his bed about the 16. of *September*, and comes out of his *mouldy* Cabbin the very ſame day of April following.) We need not beleeve all this: But this is certaine, That the ſpirits are wonderfull tenacious, we cannot drive them from the body, neither with heate nor could. As it is ſaid of *water*, (the Wiſeman notes a foole thereby) beate it in a Mortar, it will bee water ſtill. So theſe ſpirits, doe what you will, they will not away, as wee ſee in the *Limbeck-diſtillations*, &c. This *animall Spirit*, rather then it will forſake its matter, though putrified, and rotting away, it will goe and *forme* other little Creatures of another kind, as experience ſhews us in all Corruption. We intend the uſe in all this, elſe it had beene vaine; Doth God take care for Oxen? ſhall the poore flye bee remembred in the appointed time? or is this for our ſakes altogether? for our ſakes no doubt this is written; That when we muſt to our earth, whence we were taken, we may goe downe to that Chamber of death, and make our beds there, in hope, *that dead bones ſhall live*; they

Cap. 3.

ὕδωρ τὸ ὕδωρ μένει Luc. de Sexti.

Cap. 3. they that ſleepe in the duſt, ſhall awake for they are not *dead* there, but *ſleeping*. We cannot but remember a ſhort controverſie marvellouſly carried, in a full contrariety of words, but meering in a point of an eternall Truth; the controverſie was concerning the Rulers Daughter: The Lord Chriſt ſaid of her, *She is not dead* [a]. The ſtanders by laughed him to ſcorne, (the words of Chriſt are to the wiſeſt of the World ſtill fooliſhneſſe) and they knew what they did well enough; for, ſaith Saint *Luke* [b], They knew *ſhe was dead*. What dead, and not dead? Yes, and yet a truth in both. She was dead to Nature, and Nature was Judge now: they knew it to be ſo, being naturall men altogether; they ſaid true enough, though they ſhould not have laughed him to ſcorne. Our Lords words are true alſo, nay Truth it ſelfe, and Spirit too: *She is not dead*, not dead to Chriſt, who is the reſurrection and the life; the body is not dead to Him. When He ſhall ſay to the Priſoners, *Goe forth*, to them that are in darkneſſe, *Shew your ſelves*, then preſently ſhall the *prey* bee taken

[a] Mat. 9. 24.

[b] Luk. 8. 53.

taken from the mighty, and the lawfull Captive delivered from the King of Terrours. It is no labour to Chriſt; if He ſpeaks only, the Land and the Sea ſhall give up their dead, Death ſhall be ſwallowed up in victory. It ſhall bee then, when the Lord Chriſt ſhall *ſpeake*, as wee know, (and it is worth our knowledge) once it was, *And the Lord ſpake unto the fiſh, and it vomited out Jonah upon the dry land.* Cap. 3.

We will take theſe ſacred Scriptures along with us, and the ſent of them which is wonderfull reviving. Now we may ſuppoſe, we are going by theſe dark Chambers, where our beds are alſo, and wee may bee laid thereon, wee know not how ſoone: Wee muſt not forget any of this. And ſo we are come to our home, where we ſhould be moſt verſed; I meane that great *ſingular* before ſpoke of; over that I ſhall, by Gods grace, reade the next Lecture.

CHAP.

CHAP. IV.

Mans body a curious Fabrick, but fallen much into decay, and by ill usage, more decayes every day; yet as now it is, venerable. In what considerations to bee cherished, and had in honour. In what cases to be neglected, and despised.

THere is an itching humour in many, to gad & rome abroad like the Pilgrim in other Countries: In the meane time they care not though known to be stark blinde in their own. Thus it is also nearer home; we are most strangers there; though the best lesson in the world is for a man well to reade himselfe; That is an excellent book, and much variety therein. I shall but dip my pen in it here and there, so as I may not doe what is already done a.

a Childs Portion. Chap. 1.

I remember some have likened the great men of the world to the first letter of a *Patent* or *limmed* book, which though it hath large *flourishings*, yet it is but a letter. That is true, and hath its use.

But

But we think we may ſay, That man even at the loweſt is more then a letter, though we may ſuppoſe it to be of the moſt ſpreading, and largeſt ſize; hee is indeed a whole *volume*, and ſo many *letters*, ſo many *leſſons*, I had almoſt ſaid *wonders*: for ſo have ſome ſaid before me, who have gloſſed upon them, and running over the whole Table, have left us many good inſtructions, which at leaſure wee may gleane up by the way g: For thy preſent uſe, look childe upon thy ſelfe, from the top to the bottome; look inward too, if thou canſt, the Anatomiſt will teach thee; ſpell every letter, and then put all together, and thou muſt needs ſay, *All is wonderfull*; how *curiouſly* framed am I! And then, ſo low a thought as this cannot finde place in thee; That ſo *Lord-like* a creature, ſuch a curious piece of workmanſhip, ſhould be framed for low and baſe work, the *ſervice* of ones ſelfe; of *men* h, of the world; the luſts of theſe or any of theſe; no, ever the more noble the thing is, the more excellent its imployment whereto it is deſigned; if the *ſnuffers* be of gold, it doth imply ſome

Cap. 4.

g Zanch. de hom. creat. l. 2. p. 680. D. Bartas p. 158. Cauſſin. p. 504. Cic. de nat. Deil. 2. p. 101. Lact. de Opif. c. 7. &c. Fab. Thet. p. 216. Naz. Orat 34. Amb. Heic. l. 6. cap. 8.

h 1 Cor. 7. 23.

Cap. 4. ſome honourable ſervice. It is good in ſome caſes, that man ſhould know his dignity, his houſe, his pedegree, being the *off-ſpring* of *God*; that his deportment may be anſwerable, with honour, and majeſty. The Father hath a full ſpeech, we will give the full purpoſe of it; "Thou haſt, O man, a perfect *Ar-* "*tiſt*, He hath curiouſly framed or "limmed thee, excellently ingraven "thee; Hee hath made thee the very "Image, & picture of Himſelf, He hath "drawne thee according to that pat- "tern, as near as could be. Now learn "thy duty, deale reverently with thy "picture, doe not defile it, nor debaſe "it, but looking upon the Ingravery, "workmanſhip, the ſuperſcription "thereon, give unto God that which is "Gods, anſwerably honouring thy bo- "dy, as the work of His hands, who is "wonderfull in working: How rea- ſonable a requeſt is this? How many *creatures* they ſay, ſo many *tongues* in in the world, all ſetting forth the praiſe of the Creator, ſo it ſhould be in the great world, and in the little world too; ſo many *members*, ſo many *tongues*, all to joyne

Bonum habes pictorem, noli dare picturam. Ambr.

joyne in that great ſervice of praiſe, Cap. 4.
which is the unceſſant work of the ſpi-
rits of juſt men glorified. "In every
"creature the Lord doth *ſparkle* out un-
"to us *love*, ſaid a great Divine [b]; So [b] Ochinus.
hath He done in every member of the
body, *love*, *bounty*, *mercy*, and upon all
the ſuperſcription is, *Holineſſe to the
Lord*.

We have a *world* of matter here, for it is a little world wee are upon, but thus I have abridged it.

He that would heare a full Lecture upon this ſubject, let him reade our ſecond *Reinolds* [c]. Had I been Scholaſti- [c] Chap. 35.
call at this point, and ſhewed a little of a little, Learning I mean, I had ſhewed my ſelfe altogether, and neglected the childe. But my ſcope is his information, and to make my words ſo many *hints*, thereby to gain upon his underſtanding, which is indeed perfected by the worthieſt contemplations, but enabled thereto by the loweſt enquiry. In this method we paſſe on a little further.

Thou haſt, child, heard the *beſt* touching thy body, what it was once,

Cap. 4. what it ſhould be now in its proper uſe, and after its primitive Dedication. The *worſt* is in ſight, wee cannot be miſtaken, for we can ſee, and feele both, how weak, and fraile the body is, ſo ſenſible are we. Nay thou canſt ſee that little *infant* before thee; what a body is there? how underlayed and underpropt? what cares about it? how neceſſary all, if not inordinate, for how infirme and helpleſſe is that little thing a! But he will outgrow his infirmity: No never, no more then *Mephiboſheth* did his lameneſſe, which he caught by a fall in the cradle of his infancy; we never outgrow our hereditary evils: they rather grow upon us, and get ſtrength by time. Infirmity, (we would include all under that generall word, that we may be the ſhorter) Infirmity growes up with him, it is that *ſquire* of the body, which in all its ſtages, attends the ſame; We ſee it ſo, we feele it ſo; I would we might ſtop here, but indeed we muſt not. *Infirmity* might be born with, and well paſſed over, for it is not properly evill, but there is that we may properly call wicked-

a Quint. *Caducum circa initia animal homines ſumus*, &c. Declam. 306.

wickedneſſe, and that is truly *evill*, and nothing in the world but that. We uſually ſay, The body is like a goodly Inſtrument. It is indeed, but quite out of tune, every ſtring thereof; what a jarring there is? or more plainly, what a *disordination* in all the members, and faculties of the ſame? how croſſe to that end, wherefore they were framed? "So many *members*, ſo many *tongues* to "give praiſe to their Creator; ſo it ſhould be, but thus it is; "So many "members, ſo many weapons, where-"by we dayly maintaine a warre "againſt God, and our ſelves. Such a thing is the body now, we heare, ſee, feele it even ſo, an infirme, ſick, corrupt, *baſe* body; Nay yet more, A very *beaſt*, a *rebell*. And yet from the beginning it was not ſo: It was as wee heard, but now its dignity is gone, its Dominion, and Lordſhip is much impaired: ſo ſin hath enfeebled it, weakned, nay indeed, left it as a *carcaſſe* to the fowles of prey: But yet not without hope, That the time will come when both weakneſſe and wickedneſſe ſhall be done away; when it ſhall bee Cap. 4.

Cap.4. reſtored to its former dignity, and raiſed much above the honor it once had, when it ſhall hunger no more, thirſt no more, faint no more, wax *pale* no more, for it ſhall be as the Angels in heaven.

Here now I ſhould have carried the childe back to his firſt *originall*, and there bid him view himſelfe well, how unclean and filthy. And then have pointed him to the *fountaine* ſet open, wherein to waſh, and be cleane; but this is done in a fitter place b. Indeed I ſhould not here have ſpoken of the body firſt, yet purpoſely ſo I did, becauſe it is ſo full in the childs eye: Nor ſhould I have ſpoken ſo much touching it, for in compariſon, the body will be *nothing* anon. And yet ſo much I have ſpoken, that I might gaine theſe things of the child, which in reaſon he cannot deny me.

b Childs Portion. Chap. 2. & 3. &c.

1. When proud thoughts ſhall ariſe, as every moment they will, then, that hee ſmite them downe with the *breath of his mouth*; there is no ſuch ſword in the world, wherewith to ſmite the proud thought at once to the ground; he hath an infirme, weake, fraile

fraile body, ſubject, or obnoxious to all, that we call *evill* in the world: And ſo much it can endure, *paine* I meane, as, God forbid, (ſo one ſaid, who ſuffered a great deale, yet not paſſing ſtrength) ſo much ſhould be laid upon it, as it can beare. But ſuppoſe it in its full ſtrength, yet is its *glory* but like a flower, and how ſoone doth his breath goe forth, and returnes no more, then where is he? we may ſpeak bigge, and have high thoughts, but our breath is in our noſtrills, therewith we muſt ſmite them downe, for there is roome enough to let it out, before the next morning. Cap. 4.

2. Becauſe the body is a venerable Monument, though worne and defaced with time, yet I ſay venerable: We muſt uſe it reverently as wee doe the *Temple*, for that name the Spirit gives unto it: It is *dedicated* unto God, nay, wee may ſay properly touching theſe living Temples, they are *conſecrated* unto Him. We are carefull that the *Temple* hath no outward pollution, no defilement at all; ſo carefull we muſt bee of our bodies, ſuch an honourable re- 1 Cor. 3. 16

Cap. 4. ſpect muſt they have. They are mighty words which follow. *He that defiles the Temple, him will I deſtroy.* If we pollute and defile our bodies, God will *pollute* φθερεῖ. us, He will make us *vile*, contemptible, as is a louſe, or like rottenneſſe, ſo much the word implies.

3. Wee muſt cheriſh our bodies, they muſt be ſerved that they may be ſerviceable: We muſt eat, though not to pamper Nature, yet to repaire it, and if need require, wee may take a little Wine for our ſtomacks ſake, and our manifold infirmities. We need not be long upon this, our eare is open to this counſell; wee will not bee indebted to our bodies. But let this be noted, how ſparing good people have beene towards their *bodies*, I may ſay, how niggardly religious. It would ſeeme ſtrange, if I ſhould relate what *Clem: Alex:* tels us concerning the Lord Chriſt in point of Abſtinency; but let that paſſe, certain it is, though one *prattles* be-ſpeaking *liberty* on the *Lords* φλυαρῶν. *day* in the afternoone, from our Lords Ioh. 3.10. example, telling us, "*Statim à Synagogâ*, from Church preſently to din-

"ner;

"ner a; yet when wee are ſober, wee ſhall read of *healing* firſt, &c. and that His *meat* was to doe the will of His *Father*; for other meat, and drinke, though He came *eating*, and *drinking*, yet ſuch was His moderation as wee read, as much as we need to imagine; and prattle what they will, Wiſdome is juſtified of her children; Obſerve wee S. *Pauls* example, for hee followed Chriſt, he was in *hunger often*; that is, he would have eate, but had it not: And in *faſting often*, when he might have eaten, he would not. But that I moſt obſerved, (the place is not at hand) is concerning *Chryſoſtome*, "I ſee other men "taking their fill of meate, and of "wine: I marvell what they meane; "doubtleſſe there will be a great fire, "where wee caſt on a great deale of "wood*. For my part, I dare not take "my fill of bread. Why? that he knew beſt; certaine it is, he durſt not at ſome times gratifie his body ſo far, as to give it its fill of bread. Such was the abſtinence of Gods people, ſo they denyed themſelves, and ſo uſed their bodies, as if they had been enemies thereunto,

a Marke 1. 29.

Mat. 11. 19.

* We muſt withdraw the wood if wee would put out the fire. One told his friend, *His Ague would not away*; no I warrant you, anſwered he, it lieth too ſoft, and fareth too daintily, to leave his lodging. *Mart.* 12. 17. *Epig. Graec. l.* 2. c.

Cap. 4. *Durius tractandum ne animo male pareat.* Sen.

beating them downe, and keeping them under, as ſervants, nay as ſlaves; For it is with our bodies, as with *fire*, and *water*, very good ſervants, but very bad Lords. Nay indeed they cannot bee Kings, but they will be Tyrants, and then behold the moſt unſeemely ſight in the world, the *Prince* goes on *foote*, and the *ſervant* rides on horſe-backe, and hath all the honour done unto him, whereas he ſhould have none at all, by *Scripture* allowance.

Laſtly then, now we have given the body its due, and a full portion, wee may remember in the ſhutting up of all, That there is very little account made of the body, all along the ſacred Writ. It is ſcarce named there, or if ſo, ſeldome with much honour; we reade there of a *vile body*, and *dead* bodies, and *bodies* of *Beaſts*, but when the Scripture ſpeakes of Men, then the body is left out, and the Soule is mentioned ſtill. The body (we meane by that all a man cals *himſelfe*) is in the Scripture a very diſregarded thing, and accounted of by the ſervants of the Lord, as a *Beaſt*, or as a carcaſſe, in ſome caſes,

caſes, not worthy the caſting of an eye upon it. It is moſt worthy our conſideration, how ſharply the Lord Chriſt reproved *Peter*, when out of an inordinate affection, hee did beſpeake pity and commiſeration toward his Maſter; "*Get thee behind me Satan*, The ſalvation of ſoules is before Mee, and thou doſt bid Mee to intreate My *ſelfe* kindly, to bee gentle, kinde, pitifull to my body; I tell thee, I tooke this body, it was prepared for this very end of old, that I might not ſpare it: therefore in that thou doſt *chide*, and *rebuke* thy Maſter, and wouldſt croſſe Him in that higheſt deſigne, the ſalvation of Soules, thou art a great blocke in my way, and ſavoureſt of nothing in ſo ſaying, but of *ſelfe*, which as it is *crucified* in the *head*, ſo muſt it in all the *members*. We will obſerve *Pauls* example once more; His good friends almoſt *broke* his heart with their love and pity towards him, weeping and blubbering about him, and all their lay was, *Goe not up to Jeruſalem*, if thou doſt, thy *carcaſſe* will ſmart for it: "What tell yee me of my Carcaſſe? I "know

Cap. 4.

ἵλεώς σοι Κύριε. Mat. 16. 22.

ἐπίμησον.

Acts 21. 13

Cap. 4. "know full well, that *bonds and afflicti-*
"*ons* doe abide me. I know my body
"must ſmart, but what care I for that?
"let them bind it, beat it, kill it, doe
"with it what they can, I have caſt up
my reckoning, and counted the *coſt*,
and am bound in my ſpirit faſter then
they can bind mee. *Gods will bee done*,
mine is ſo meekned that it can ſubmit.
So God may have glory, I am well
content to be abaſed, for that is indeed
to honour the body: ſo His Kingdome
bee advanced, whether by life or by
death, I am careleſſe; The will of the
Lord bee done. Here would come in
now a cloud of witneſſes all ſpeaking
out, That their bodies, they eſteemed
them not, beat them, bind them, ſtarve
them, burne them, what cared they? It
was well obſerved touching them;
"They lived, and died, as if not at
"home in their bodies, ſo mortified
were they; wee have whole volumes
filled with ſuch, what ſhall I ſay, *He-*
roick? rather Chriſtian-like reſoluti-
ons. I will ſingle out one amongſt thoſe
Worthies, it being freſheſt in my me-
mory, and read his anſwer to a friends
letter,

letter, which was to this purpoſe, (I never tye my ſelfe to words) "Sir, matters are fully debated, Arguments "heard, and things brought to an iſſue "now, you may ſee the ſtake before "you: An argument, you will never "anſwer with all your *Logick*, wee are "too *hard* for you there, you muſt "*turne* or *burne*; *agree* or *dye*. I pray "you, Sir, conſider now, you are going "towards a ſcorching element: pity "your ſelfe, ſhew more love to your "body then ſo, It hath done you much "good ſervice, doe not let it now frie "in the fire, after all this. So hee beſpeakes his friend, and pity to his body, the ſaving a temporall life. Cap. 4. Biſhop *Rid'ey* to Mr. *weſt.* p. 1569.

The good man anſwers to this purpoſe. "You write plainly, Sir, I thank "you for that, and I like it well, you "tell me what I muſt truſt to; now the "Lord bee praiſed, I know whom I "have truſted to. But I pray you, doe "you conſider? I have conſidered ve"ry well, you ſpeake of turning or "burning, the Stake, and the Faggot: "I tell you one graine of Gods truth "is more, and miniſters more joy to "me,

Cap. 4. "me, then all that you call torment,
"can cauſe paine: Againe you tell me,
"*I muſt dye*, ſo much I can tell my
"ſelfe, I muſt dye whether I agree or
"no, ſure enough. But not in the *fire*,
"you will ſay; perhaps yes, in ſome
"fiery diſeaſe, which may ſcorch the
"body more then fire can: or God
"may (to a revolter) kindle a flame
"within him, pierce him through, and
"through with fiery darts (that's a
"burning indeed worſe, then that in
Numb. 11. 3. "*Taberah.*) Alas Sir, you are quite out,
"you ſpeake but of a *Faggot fire* I am
"ſure; the paine that the body en-
"dures there, is but like the mirth of
"fooles: Not ſo much, compared to
"that paine, which is properly ſo cal-
"led, as the leaſt drop to the wideſt
"Ocean. What is that? Nothing. A-
"gaine, you ſpeake but of a bodily
"death, we know that. Alas, I pray you
"remember your ſelfe, The death of
"the body! had I a body, and a body,
"many bodies, I could ſurrender them
"all, ſacrifice them all to *fire* for Him,
"who gave his body, and blood both
"for me: hee hath a hard heart that
doth

"doth not beleeve this. God forbid, Cap. 4.
"that I ſhould ſave my body, and
"deſtroy my ſoule: God forbid, that
"I ſhould make an agreement with
"the adverſary, and ſo cauſe a divorce,
"an eternall ſeparation betwixt my
"God and mee; God forbid, that I
"ſhould, to eſcape this death, which
"is common, incurre the guilt of *eter-*
"*nall* damnation. Now I have ſaid all,
and it is no more then the words of
theſe Worthies, if we pleaſe to looke a
little further, then upon one letter, for
though I cannot tie my ſelf to the ſame
words ſtill, yet I muſt be a faithfull re-
later.

And now it doth fully appeare what eſteeme the Saints of old have had of their bodies, and how farre they went in mortification there. Of great uſe to the *child* and *man* both, for if we would bee as they are, wee muſt doe as they did.

Here endeth our Lecture upon this *carcaſſe*; we have viewed it, and ſeene what it *was*, what it *is*, what it *ſhould be*; In what conſiderations it muſt be *honoured*, cheriſhed, &c. In what caſes alſo

Cap. 5. alſo it is to be *deſpiſed*, neglected; wee leave it now in expectation of what it *ſhall be*, and paſſe on to behold the *treaſure*, the *All* of a man, his *ſoule*. And here we ſhall goe on ſtooping ſtill, as low as we can, in ſo high a matter, to the low capacity of a childe, as I may think to gaine upon him. No matter though the words ſound not well in a Scholars eare; ſo the child reliſh them, I have my end.

Chap. V.

The ſoule, how precious; yet how vile in Mans eſteeme, while hee is himſelfe: when hee is changed, his judgement changeth, and then hee gives us mighty leſſons, and of univerſall uſe.

WEE have heard that the body is like a ſtately houſe, ſomething ruined, but ſtately ſtill; though it be the receptacle of all diſeaſes, and the center where all kindes of miſeries doe meet, yet is it proud enough, becauſe it hath a ſpecious out-ſide. What kinde of thing is the ſoule then? It is beyond our

our expreſſion or imagination; but thus we reaſon : Cap. 5.

If this *out-ſide* be ſo glorious, which is but as the *back*, the *out-houſe*, or the like, what is the *inmate*, the dweller there? If we ſee a goodly Palace, wee can conclude, That it was not built for the Shepherd and his dogge : It is true, we reade of ſpecious, and goodly Temples, and within an *ugly beaſt*, but that beaſt was acounted a god by them; ſuch beaſts they were [c]. But ſtill if the houſe be ſpecious & rich, ſo we preſume is the dweller there too. What an houſe have we, how beautified, how adorned, what is the *inmate* then, how glorious, how excellent, how precious is that, which we call the [d] *ſoule*! I will not gaze upon that wonder, ſo wonderful it is, yet this, how wonderfull a thing the ſoul is, the operations there-from doe ſhew. Wee may ſpeake the language of the Spirit, and ſay thereof, *This inviſible thing* is made viſible, and legible, by that we ſee it doe, for thereby its power, and excellency is made ſo plaine, that hee who runs may reade it. And for its precioufneſſe, we muſt remember the *price*

[c] Clem. Alex. pæd. 3. 2. Ψυχὴ οὐρανοῦ μίμημα. &c. Baſil. p. 244.

[d] Cauſſ. de Elog. li. 3. cap. 1.

was

Cap. 5. was paid for it, for that will declare it. But we need not goe ſo high yet. The childe haply marks this rather: If we doe not count our ſoules precious, the Devill will reprove us, ; e *Skin* for *skin*, all that a man hath will he give for his *ſoul*; ſo *Iunius* reads it, and from thence *Salvian* f gives us an eaſie leſſon; "What *madneſſe* is this, That a man ſhould have a baſe eſteeme of his *ſoule*, which the Devil accounts *precious*?

e Job 2. 4.

f *Quis furor eſt vi'es à vobis animas veſtras haberi, quas etiam diabolus putat eſſe pretioſas.* Eccl. cap. 3 p. 437.

Again the child reads, That ſo many *ſouls* went down into *Ægypt*, he knows the meaning is, ſo many perſons: Hee reads alſo, g "That all the *ſoules* there were ſmote with the edge of the ſword; that could not bee; for the edge of a mans ſword cannot reach the ſoule. We muſt beware of *men*, but wee will not feare them: ſome injury they may doe to the body; but the ſoule is out of their reach; it is to be underſtood then, as before, *every perſon there was ſlaine*: And becauſe the ſoule is the excellency of a man, the very *all* of a man, therefore it is put ordinarily for the whole man, for if I ſay his *ſoule*, I have ſaid all. Therefore it is, we are bid to take no care

g Joſh. 10. 34.

for

for the body (in compariſon) to make no proviſion for the fleſh: The *ſoule* is *all*, that muſt take up all the care: The Apoſtles ſalutation is notable; "I wiſh "thou maiſt proſper, and be in health, "as thy ſoule proſpereth; Yes, that is proſperity indeed, for what is the gain of the whole world, if the ſoule be loſt? what is the bodyes proſperity, if the ſoule wither? we know we beſtow but ordinary care upon ordinary matters, but for our jewells, they have our eies, and heart too: And if danger come, fire, or the like, let the lumber alone, out goe the jewels, all the precious things. This practiſe argueth clearely to the weakeſt underſtanding, what wee ſhould doe touching our ſoules, look to them with all our care: For a man to intend his minde about low, and poore things of the world, is to doe as we reade a great Emperour did, who buſied himſelfe about *flies*, when hee ſhould have attended the great affaires of the *State*, or *Empire*; or to doe as another did, who muſtring a great Army, then commanded them to gather cockle-ſhels along the Sea-ſhore. Cap. 5. 3 Joh. 2.

Cap. 5. And now change but the perſon, and we doe the ſame as they did: *Man*, that Lord-like creature, is not wiſer at that point of practiſe; Hee letteth the ſubſtance goe. The All of a man, that is altogether neglected, as a worthleſſe thing; And he catcheth at flies, gathereth ſhells, poore empty things, and yet, inferiour to thoſe before mentioned, is lifted up with conceit of ſome great purchace. This puts me in minde of a ſtrange ſtory, concerning a man whoſe minde changed as his ſhadow did: "In "the morning his ſhadow was ſtretch-
Dion Orat. 67. "ed forth, then his minde was lifted "up, he had high thoughts of himſelfe, "that he was a very *tall man*, ſome *great* "*one*. Towards noone he ſhortned "again, and at high noone (for then his "ſhadow was ſhorteſt) hee was aſha-"med to be ſeen abroad, ſuch a dwarfe "he ſeemed to be: Towards night he "lengthned againe, and about Sun-ſet "he thought himſelfe as *tall* as he was "in the morning, for ſuch was his ſha-"dow. The childe will ſay, this was a foole ſure, hee was indeed: And ſuch another is he, no wiſer, and as full of changes,

changes, and more unconſtant then the Moone, who is taken with any worldly thing; for at the beſt it is but a ſhadow, ſometimes longer, ſometimes ſhorter, and the minde being fixed on it, ſo variable, and changeable, muſt the minde be too; it muſt ebbe, and flow, riſe, and fall, being carried with the ſtreame, and current of humane things. This is not diſtinct enough. Cap. 5.

Suppoſe we then, that thou ſhouldeſt ſee a man, his houſe being in a flame, carrying out the old lumber, baggage, ſtuffe, ſome contemptible traſh, but having a Cheſt of ſilver and gold in his Chamber, ſhould take no care about that; would we not judge ſuch a man to be very weak, and ſimple; ſuch another is hee, who mindes every thing more then his ſoule. Suppoſe againe, that wee ſhould ſee a Captain, or Commander gratifying his enemy what he can, victualling his Camp, ſending him proviſion every way, doing all that could be done, to help his enemy to make him ſtrong; In the meane time, ſhould ſtarve up himſelfe, and thoſe about him, expoſing

Cap. 5. himſelfe and them to the very fury of the Adverſary. We muſt needs think, ſuch a man hath a crackd brain, he is not his own man ſure. Such another is hee, who pampers his body, is all for that, for in ſo doing he weakens himſelf, and fights againſt his own ſoul.

Now look abroad in the world, ſee whether men, for the moſt part, do not juſt ſo. But thy obſervation is ſleight; entreat thy father to help thee to make enquiries into this matter. Certainly, if thy Father doth not finde himſelfe caring and providing for every thing in his houſe, or about him, more then for the ſoules there, his owne or theirs, yet ſo he will obſerve it to be, noting the practiſe of the moſt in the world: For thus it is, they hate a precious jewell in their keeping, more worth then a world, yet they eſteeme their *Oxe* and their *Aſſe* before it, nay, lower and baſer things then thoſe, farre before their precious ſoule: Right *Gaderens*, they preferred their ſwine before Chriſt; ſo doe theſe much the ſame; they provide better for them, their ſwine I meane, they better look unto them, then to the

ſoule. I

I dare not caſt the firſt ſtone here, it is more proper to examine my ſelfe at this great point. But certaine it is, *Auguſtus* his *taunting proverb* will reach moſt of us, as well as it did *Herod*, (who, more then probable, killed his owne Sonne, when he ſlew the Beth: Children) "It is better (ſaid *Auguſtus*, ſo he taunted him,) to be *Herods* "*hogge*, then his *Son*. It is no jeſting matter, but a very ſad thing, for the Application is eaſie. Cap. 5. Macrob. Sat. 2. 4.

We muſt be more particular yet; for wee ſay, that Phyſick doth not cure Man *in ſpecie*; but this or that *Man in individuo*: So then from theſe premiſſes we have concluded this *Man*, who is ſo careleſſe of his *Jewell*, to be one of *Solomons* fooles. Nor is it poſſible for him to evade here. For he hath a Treaſure in his hand, that is graunted, and hee hath no heart unto it, that is as certaine.

Then he is a foole paſt all queſtion; and till he knowes it, he will never be wiſer; till he can ſay, heartily with *David*, "I was as a *Beaſt* before thee, I "had not the underſtanding of a Man

Cap. 5. "in me; Till he knoweth himſelfe to be void of knowledge, ſo *ſimple*, till then, hee will never cry for wiſdome, nor lift up his voyce for underſtanding; hee muſt know firſt before he will underſtand; hee muſt priſe *Wiſdome* firſt, accounting her precious, before he will *ſeeke her as ſilver*, and dig, &c. But certaine it is, for the preſent he is the *foole*, for he neglects the Treaſure, and followes after trifles, things that will not helpe. His care is not for the ſoule, as the Scripture counts a care, a well ordered and diligent care, but all is for the body, the things thereof, things
aPro.23.5 that are not, and are of no account: Theſe ſhadowes, ſhels, empty things, poore, and beggarly, though they are, take up the ſtrength of his ſoule, and drinke in his ſpirits: Such a foole is he. But whence this folly? this deordination? this confuſion in the ſoule? whence this darkneſſe in the mind?

a Childs Portion. Chap. 2. This leads him by the hand to the rock whence he was hewen; where hee loſt his ſtrength, his dignity, himſelfe, and what-ever he was, he is now moſt miſerable, and as weake as water.

And

And here I leave this man ever to contemplate on the face of this *deepe*, and wee ſhall waite till the *Spirit* ſhall move thereon, whereby one *deepe* may call upon another deepe, the depth of miſery to the depth of Mercy. Wee know this *winde* bloweth where it liſteth, the gifts of this Spirit are free[a]. "I meane then, we "ſhall here wait, till Hee "who cõmanded the light "to ſhine out of darkneſſe, "ſhall ſhine in his heart, "to give the light of the "knowledge of the glory "of God in the face of Jeſus Chriſt. And when this great worke is done, when this *Arme* of the Lord is revealed; when this Salvation is made knowne to the ſoule, we are ſure of theſe things, everlaſting Truths, ſtreaming forth from this full fountaine, this ſea of mercy. Cap. 5.

[a] God doth blinde men when He withdraweth His light. He ſpreadeth a vaile of ignorance, when He hideth his face. He hardeneth by withdrawing His grace: He chaſeth away the ſinner, when Hee doth not call him, and draw him before. *B. Oſb. Ser.* 22.

1. Now this Man can put a right eſteeme upon things, hee can eſteeme them as they are; trifles, as trifles; Low, earthly, beggarly things, as ſuch in-

Cap. 5. deed; and no better: He is all for Heaven, the good things there. The ſubſtance, that is it; for ſhadowes, let them go. One graine of grace, though but as a Muſtard ſeed, hee eſteemes more then the richeſt earthly pearle; and he can part with all, the deareſt affections of his heart, and buy the *field*, knowing well, *That Heaven did never coſt deare.* Hee is all now for the *ſoule*, ſoule-bleſſings, ſoule-mercies: for the body, it ſhall be reſpected in due place, and to its worth, but, if it doth require more then its ſhare, it ſhall fare the worſe for that; It ſhall be kept as a ſervant, nay as a ſlave. But the ſoule, and the proſperity thereof, ſhall be advanced, next to Chriſt Himſelfe: and if any thing ſhall come betwixt Chriſt and it, and ſtand in competition there, away it ſhall, it ſhall bee *thruſt* away, whether goods, good name, life, all ſhall goe, ſhall be ſacrificed, as wee heard before.

He puts no other eſteem upon his learning and

2. When things of Heaven ſhall be clearely revealed, the things of the earth will bee of little or no account with him, onely to accomodate him in

in his way, and no more: they have no more lustre in his eye, then a star hath in ours, when the Sun shines forth in his strength. The good things of Christ made knowne to the soule make a *prey* of all things here below. It swallowes up all our naturall knowledge, all that we call *flesh*. It makes all new, as if it were not the same, we are sure of that. All that before was lovely, and is so still in its proper place and spheare, is now, (in comparison) but as *dung*, or, if you will, as that you cast forth to the dog c.

Cap. 5. wisdome thē that he hath something of worth to esteeme as *Nothing* to Christ. *so Naz.*

c σκύβαλα. Phil. 3. 8.

3. When Christ shall manifest this great redemption, the soule will never seeke to other *saviours*; He is a mighty Redeemer; Hee will redeeme out of all adversity. Sins are multiplyed, pardons shall be multiplied; The sea d of misery is large, and wide, such is the sea of this mercy, what need we eeke-out that which is infinite? Nay though the Lord should hide Himselfe, and the Spirit should faint, yet he will not run out after other Comforters; He knows that the *odour* but of one onely *Name*, is as an oyntment poured forth over all the

d πόλυς ὁ χολυφων τῶν κακῶν μοῦ, ἀλλὰ τί πρὸς τὸ πέλαγος τῆς σῆς ἀγαθότητος; Exod. 37. 29. Chap. 30. 38.

Cap. 5. the Churches; "The holy anointing "Oyle, and the pure Incenſe, is made "up already according to the worke "of the Apothecary. Curſed is he that "makes like *unto that*, hee ſhall be cut "off from his people. I remember a pretty ſtory, fit enough for a child even in ſo great a buſineſſe. *Ælian*[e] tels us, a great perſon ſent to his great Lord, a preſent of Roſes, perfumed with the beſt Spices. "I ſhould have thanked "you for the preſent, ſaid the Lord, if "you had not marred it with making "it; The Roſe was ſweet enough, the "compoſition ſpoyled it. Certainly the *odour* of Chriſt His death is of power enough to revive the moſt fainting ſpirit; and to perfume that ſweet ſmelling *odour* with any thing elſe, is deadly, we are ſure of that too.

e ἀπώλεσας τὸ ὀσμὴν τῷ ῥόδων, &c. *Ælian de Var. hiſt. l. 4. c. 39.*

4. When ſuch a *deliverance as this* is made knowne to him; even that through Chriſt, hee hath obtained *an eternall redemption*; he is quick ſwallowed up in this *Ocean* of mercy, and is no more now himſelfe, being bought with ſuch a price; What he is, Hee is for Him, Who bought him; And if any

1 Cor. 6. 20

any thing there be, which ſhall ſeeke to *turne* him away from this *Lord* his *God*, though it bee as deare as his right arme or eye, nay as his *owne ſoule*, hee will not conſent nor hearken thereto; his eye will not pity that *luſt*, nor ſpare; he will *thruſt* it from him. for it would thruſt him from the ſervice of that *Lord*, Who redeemed his ſoule from all adverſity. Cap. 5. Deut. 13. 6

It is deeply charged upon the ancient people the Jews, and it lyeth as a reproach upon them to this day, That they ſuffered themſelves to bee *thruſt* away from the Lord their God, who brought them out of *Ægypt*, from the houſe of bondage. This, I ſay is charged upon them often, I know not how often, but it is worth our inquiry. So unthankfull, ſo abominable were they, *They provoked Him at the Sea, even at the red Sea*: When the deliverance was freſh, and ſuch a deliverance as that, yet even then they provoked Him, *at the Sea, even at the red Sea*. And may not then ſuch a *delivered* perſon as this, wee ſpeake of, ſuffer himſelfe to be *thruſt* away from the *Lord*, that bought him, Pſ. 106. 7.

ſo

Cap. 5. ſo provoking his Lord, even as they did, may it not be ſo? No, not poſſible; for we doe ſuppoſe, This man underſtands the *wonderfulneſſe* of his *redemption*, the freeneſſe of that mercy; then he cannot hearken to that *luſt*, which would thruſt him away from the Lord, That bought him; he will ſay, How can I doe this, and ſinne againſt the kindneſſe of my Lord? which is underſtood, and remembred, for ſo it is ſuppoſed.

Now for theſe people before mentioned, It is ſaid of them; *They underſtood not the wonders in Egypt*; they remembred not the *multitude of mercies*. What followes then? that which ever followes the want of obſerving Gods works; and forgetting His mercies; *They turned away from their Rocke*, their *Redeemer*, they provoked Him at the *Sea*, even at the *red Sea*.

Pſ. 106.7.

The underſtanding this wonderfull ſalvation; the recording ſuch a mercy, keeps up the ſoule, even to its height, to walke ſtill with God below: If wee could but underſtand and marke common mercies, we ſhould find our ſelves mightily

mightily engaged unto duty thereby: we ſhould not eaſily give way to that *luſt*, which would thruſt us away from that Lord, who feeds us, cloathes us, makes His mercies new every morning, reneweth our ſtrength every moment: The very thoughts of theſe are great engagements; But the underſtanding ſuch a deliverance as this, recording ſuch an unſpeakeable mercy, binds the ſoule to God in bonds, as ſtrong as iron, and braſſe; If there bee a tumult, and diſorder in the ſoule, as there will be ſure enough; thus the man reaſons, and overcomes; *How ſhould I doe this, and ſinne againſt the Lord that bought mee?* How ſhould I bee as thoſe who provoked him at the *Sea*, even at the *Red-Sea?* Let the redeemed of the Lord ſay ſo, nay we are ſure ſo they will ſay after ſuch a deliverance as this, *fully underſtood, and recorded.* Cap. 5.

5. This perſon is now a ſecure perſon, his ſpirit is now at *reſt*, he knowes God hath dealt *bountifully with him.* Now his feares, and troubles, and ſorrowes are under his feet; Let the raine fall,

Cap. 5. fall, and the windes rise from all quarters, and the Sea of this world rage, he stands for all that like a rock, all these may [a] *wash* him, they cannot *wast* him; they may threaten, they cannot destroy, no not hurt him: If the Ship save him not, a plank shall; and if the extremity bee such, that the *Sea-Monster* swallowes him up quick, it is but to doe his Lord and him service, for now hee shall be conveyed to the Haven where hee would bee, and no hurt in all that. We cannot bee mistaken here: We mean all this while, God doth manifest the riches of His mercie to him; this is not alwayes.

[a] *Lavant, non lædunt.* Riv. Præf. in Exod.

The Lord doth hide his face, even from his deareſt, and then if but a little, no little trouble, as when the Sun withdrawes, there followes darkneſſe; But even then when God absents Himselfe, there is more praise, and stronger prayers. And this is the courage and comfort to his soule; That as the Lord hath made him put his feet upon the necks of his enemies: So through God, that makes strong, and gives power, [b] he shall doe to all his enemies, against whom

[b] ἐνδυναμοῦντί με χείστῳ. Phil. 4. 13.

whom he fights, hee ſhall *feele* them no more again for *ever*. So it ſhall be, but hee is yet as a Souldier in the field, he may have ſome fainting fits; he is not yet attained to that height of ſecurity, that his *face* ſhall waxe *pale no more:* But he knowes whom he hath truſted, and though *youths* ſhall *faint*, for they are confident of their owne ſtrength, yet he ſhall mount up with wings as Eagles, &c. *Eſay* 40. Cap. 5.

6. This man is one of the humbleſt perſons in the world: what ſhould hee be proud of? what hath he, he hath not received? He was vile in his own eyes, ever ſince God accounted him precious: ever ſince God regarded the low eſtate of his ſervant, hee walked alow by the ground humbly with his God. He keeps Court in his owne breaſt, there he judgeth himſelfe, no man elſe. He cenſures no man; Hee prayes for every man, the love of Chriſt is ſpread abroad in his heart; now he can ſpread out himſelfe for others; what he is, what he hath, is for them in reference to Chriſt; His heart is enlarged. O that all were as he is, excepting

Cap. 5. cepting his bands, if any about him! O that the bounds of Christs Kingdome were enlarged, His glory advanced, Jesus Christ exalted every where; in all His Attributes, in all His Excellencies! whether by life or by death, therein he is careleſſe, ſo the thing be done, that is his ambition, therein he laboureth [a], we are certain of all this.

[a] φιλοτιμούμεθα. 2 Cor. 5. 9.

Laſtly, for we will break off; This man *thirſting* to ſee Gods glory, and having the joy of his life in immortality, (ſo we ſuppoſe) in reſpect of which hee accounteth all *dung*, as was ſaid; This man, I ſay, is not taken with favours, nor troubled with frownes: But as M. *Deering* ſaid long ſince, ſeeing the goodneſſe of God ſuch towards him, he waighs not all the world (except ſin) a feather, and with as glad a mind he can ſpit blood, as cleare ſpittle; Nay though God ſhould beate him every morning, and correct him every night, yet he is ſilent, and can rejoyce in his portion, preſſing down, running over. His heart is fixed now, his heart is fixed; now his *eare* is prepared, let me ſay, and his *back* too; In patience he can poſſeſſe his

Letter 13.

τὸ κακοπαθεῖν ἢ καὶ τὸ ἀποθανεῖν κέρδος. Baſil. p. 210.

his ſoule; Now he can ſay, Speak Lord, for thy ſervant heareth; Nay, Smite Lord, for thy ſervant beareth: He is fitted now to doe the whole pleaſure of the Lord, and to ſuffer the ſame too. His Fathers will is his will: Speak Lord, ſmite Lord, doe what thou wilt, thou doſt all things well; he can now heare, he can now beare, all things readily, patiently, ſilently, nay and rejoyce in all: for he ſees love in all, an eternall love: he ſees pleaſures at the foot of the account, and all ſhall further the giving up his account with joy. Cap. 5.

In the meane time, though the Sea of his conflicts riſe high, and the flouds of great waters make a noyſe, yet is hee quiet, ſecure, at peace round about; how ſo? God is friends with him, and then all is peace; he hath ſpoken ſupplications to his God; his God in Chriſt hath ſpoken peace to his ſoule; He hath commanded him to come under the ſhadow of his wing, where he is ſecure and at peace; he can mock [a] at danger, and *laugh* at famine, and the ſword, for God is his rock, the mighty God of *Jacob* is his defence; he will not be afraid,

[a] Job 39. 22, Job 5. 22. Childs Portion, p. 171. Prov. 31. 17. explained.

Cap. 5.

not he; though the flouds riſe, yet there will be a ſtandard ſet up againſt them: Nay though his God ſtrikes him, it is but to correct him, to ſweeten his after-comforts; he knowes his God will doe him no hurt [a], for the Father will not hurt his childe, we are ſure of that; Theſe are mighty words, I know it well, yet no other but what a mighty ſervant of the Lord, *Luther*, ſaid long ſince, for the comfort of all thoſe, whoſe God is the Lord, who can ſtay themſelves upon God Almighty: "Strike "Lord, where Thou wilt, when Thou "wilt, how Thou wilt, it will be a mer-"ciſull ſtroak, and I beare it; I beare "any thing now my ſins are pardoned. [b] I ſaid I would break of. And yet we will reade a ſhort prayer firſt, it is the ſame in effect which one [c] M. *Merlinus* put up for his friend *Oſiander*. "Now "the Spirit of the Lord fall down upon "thee, make a ſeizure on thy whole "man; be Lord and King there, ruling "thee wholly. The Lord pluck thee "from under the power of thy ſelfe, "from out that rubbiſh, and bring "thee to Himſelf, to behold His beauty,

[a] ἀγαπᾷ καὶ φιλεῖται. &c. Chryſ. in cap. 18. Matth.

[b] Mel. Ad. vit. Luth. p. 168. ω.

[c] *Spiritus Domini gubernet te totum, & rapiat ex Tuis in Sua, ex humanis in Divina. Noſtra ſunt cæno, fœnum, et ſtipula, Dei omnia ſunt, verbum veritas et vita, qui te cuſtodiat, et gubernet.* Mel. Ad.

"ty, ſtrength, glory there; for all is Cap. 5.
"there. Alas, what we call ours, wee
"muſt call *nothing*, yea worſe then no-
"thing, an *abomination*. Ceaſe not then
"to cry mightily, till God ſhall an-
"ſwer, *He is thine*, for then all things
"are yours; And then thou art fitted
"to doe and to ſuffer; to teach, and to
"be taught. The Lord keep thy ſoule
"as under watch and ward, guide thee
"by His counſell, afterwards bring
"thee into His Kingdome. Amen.

And ſo much to the whole *Compoſitum*, the *body*, and the *ſoule* put together; The excellency of the one, and of the other, but loſt in both; How repaired; The exceeding mercy in that work of mercy; The Concluſions there-from.

Chap. VI.

All Creatures serve man; Mighty Conclusions there-from. Art as well as Nature serves man; hee sets all trades a work, which concludes hee must have a Trade also; What that must be; How he may prosper in it.

WE E have viewed *Natures* great work, rather the work of God actuating Nature: Now we must take a view also of some inferiour works of *Nature*, and *Art* both, employed all about mans body: Take good notice then, run over the body again, and not with a careleſſe eye; obſerve well every thing about thee, from that which honours thy head, to that which covers thy heele. Thou wilt conſider then, what creatures, and how many, have and do continually contribute towards thy accommodation. That is the firſt Conſideration.

2. Then again, How many like thy ſelfe, but perhaps much better, have been, and are employed dayly about the

the adorning thy poore carcaſſe. Thus obſerve the workes of Art about thee. A child cannot conſider this: yet wee muſt informe him what we can. Where is the man, who thinkes hereof as hee ſhould, conſiderately? yet doe theſe things require our ſerious thoughts, and we ſhall very much gaine upon a childs underſtanding hereby. Cap. 6.

Firſt, what a retinue, how great a company hath this poore man, alwaies ready preſſed to doe him ſervice? The Sun, the common ſervant of the world, ſee with what ſpeed he comes, obſerving his appointed time, that hee may not faile man of a minute. This is conſiderable, and demonſtrable too. "I "have been curious (ſaid a great Scho- "lar in his time, too great to thinke "himſelfe *nothing*) in ſearching into "this ſecret, how many miles, the Suns "race is in a minute, and thus I found "it demonſtrable. I obſerved the firſt "*pearing* of the Sunne to my eye in its "riſing, then preſently I began to reade "the 37. Pſalme, before I had read the "Pſalme the ſecond time, the Sun was "up, ſo quick, and ſpeedy is the moti- Bellar. de aſc. mentis p. 111.

Cap. 6. "on of that mighty body, and ſo for mans ſervice altogether, which reads him a great lecture, but of that anon. Come we lower; The *Moone* doth him ſervice too, who knowes how much, every man knowes a great deale. Lower yet, The *Winds*, and the *raine*, *fulfilling His word*, hearing the earth, that the earth may heare *man*. The Birds of the ayre they are at mans ſervice: The Beaſts of the earth they groane under the hard uſage of their *Lord*. Some ſweat and toyle at his worke, other yeild him cloth and meate both. The wide Sea alſo, the Creatures there they are not behind to doe him homage; what a thing is Man! All above, below, and about him, all to doe him ſervice. What an honour is this, how great an engagement too? that muſt be conſidered alſo. And who is ſo weake that cannot reaſon thus, If all theſe be for my ſervice, how reaſonable is it, that I ſhould ſerve my Creator, Him only, and according to his rule, with reverence and godly feare?

But a ſoft pace goes far, wee are too quick for the Child; if wee are ſo curt, and

and ſhort, wee ſhall doe him little ſer- Cap. 6.
vice; I will then briefly cleare the firſt *propoſition*, "That all Creatures have,
"and doe continually contribute to-
"wards mans accommodation; then,
I will helpe him to make Concluſions
thence ſerving much for our uſe.

Firſt, the Sun-beame is not more cleare upon the wall, then, That all Creatures are for mans uſe, All ſerve him: So God their great Lord hath appointed, I cannot expreſſe it more fully and briefly, then in the Fathers words;
"O man, what hath God given unto Chryſ.
"thee? nay rather ſay, what hath He Tom. 1.
"not given thee? Hee hath given the Hom. 57.
"*Sunne*, the *Moone*, all the Quire of
"*Stars*: Hee hath diffuſed the *Ayre*
"which encompaſſeth thee; He hath
"ſtretched the *earth* under us, the *hea-*
"*ven* above us, the *Sea* about us, Hee
"hath given Mountaines, Hils, Val-
"leys, Rivers, fruitfull lands, fruitfull
"ſeaſons, All greene things, all good
"things. In a word, All wee behold
"with the eye, all we reach unto with
"the hand, all wee tread on with the
foot. We have all, ſo bountifull a Lord

Cap. 6. have wee; It is cleared to our ſenſe, that wee live upon mercy, *doles* of mercy, every moment of time; now the Concluſions will be as cleare.

And firſt, (though it is no good order, but fitteſt for the Child) let us give the Creatures their due, then their Creator. Wee have them to *uſe*, wee muſt take heed we *abuſe* them not: if ſo wee doe, they will abuſe us, they will Lord it over their Lords, and make their Lords ſlaves, ſo revenging their Creators quarrell. This appeares in the abuſe of meat, and drinke, which being ſurfeited upon, will caſt their Lord ſometimes into the water, ſometimes into the fire; And (to paſſe over greater[a] miſchiefes, which our eye have ſeene, and our eare have heard) ſometimes layes him along in the ſtreets, to bee gazed upon as a baſe *ſlave* to that Creature, over which a little before he was Lord. If wee thinke hereon, wee have enough to conclude therefrom, the ſober uſe of the Creatures; That we uſe them as not abuſing the ſame.

[a] Holy war B. 3. c. 16. p. 135.

And now wee are upon a great and nice point, but I muſt breake from it, yet

yet not ſo abruptly. I ſay it is a nice and tickliſh point, "to know the juſt "bounds and limits how far we may "goe in the uſe of lawfull [a] "things, (for there is all "the danger [b].) I remember *Hierome* [c] ſaith (the moſt temperate man that ever I read off) "You ſhal "have ſome ſober at their "wine, (yet he would have "young folke drink none "at all, and old folke, to "uſe it as a Cordiall) but "drunk with good cheere. And *Auguſtine* tels us, it was an abominatiõ to him to be drunk: "God forbid "(ſaith he [d]) that ſwiniſh ſin ſhould be "objected to me, that I ſhould ſwallow "Wine, till I have ſwallowed my rea- "ſon, and given my ſelfe up into the "power of the Creature; God forbid. "But Lord, Intemperance ſteales upon "me; my meat and drinke, notwith- "ſtanding all my watchfulneſſe, is my "ſnare; I eate and I drinke ſometimes "ſo as I feele I have ſtrengthened my enemy

Cap. 6.

a Childs Patrim. p. 80.

b *In licitis periimus omnes.* More dye of Surfets thē of poyſon.

c *Ciborum largitate ebriæ* l. 2. ep. 17.

d *Ebrietas longè eſt à me, crapula autē ſubrepit nonnunquam &c.* Cõfeſ. l. 10. Hee muſt be very wakefull, that will keepe his heart from being *overcharged* with meat and drinke, yet that is our charge (*μήποτε βαρωθῶσι*) Luke 21. 34. It is very hard to ſtand firme upon the *ridge* of our liberty.

Cap. 6. "enemy and weakened my *beſt friend*, "Lord forgive mee, Lord fortifie mee "at this point. I ſaid it is a great point and a tickliſh one. "An eaſie paſſage it "is from the uſe to the abuſe of a "thing; there is but a ſtep, nay ſcarce an inch betweeene; and hence it is, that we fall foule by companies. I cannot ſay a little to it. I will onely put a period to *Auguſtins* prayer, for it ſhould be ours, when the meat is before us, and kniſe in our hand, (the ſame in the uſe of all lawfull things) Lord make us watchfull now that we uſe the Creatures, to repaire, not to pamper Nature; that wee uſe them, not abuſing the ſame. *Amen.*

2. We muſt uſe the Creatures mercifully; They are commanded to ſerve us, wee muſt not make them ſerve in *rigour*; we muſt uſe them as Men that have bowels, wee muſt ſhew pity to our beaſt. There is no doubt of this. Wee are by ſpeciall indulgence Lords over the Creatures, a great honour; we muſt not bee Tyrants over them, an high point of injuſtice, and ſometime revenged by the Creature it ſelfe; wee have

have heard, and knowne, when a man hath beate his horſe ſo long, till the horſe beate out his Maſters braines. Then learne wee to uſe the poore beaſt mercifully, for if we doe not make him wild, a Child may lead him. Cap. 6.

3. And uſe it reverently too, even the leaſt bit of bread or drop of drink: what, uſe a bit of bread reverently? A Papiſt I beleeve. No, I doe not meane you ſhould adore a bit of bread; I hold it the greateſt preſumption in the World (and ſo our *Juel* ſaid before mee) to *adore* that which *Longs* wife can make. I ſaid we muſt uſe the bread reverently, and ſo I ſay againe, and it is concluded by the ſtrongeſt reaſon that can be: for it comes out of Gods hand into mine, and it is mine by free gift, and made a *ſtaffe* of bread to me by a free mercy: but that is not all: The bread (I include all there) is not mine, for I am not mine owne, I am bought with a price, I muſt glorifie God with all, and in all, then whether I eate or drinke, ſo I muſt glorifie God, but ſo I doe not, unleſſe I uſe the Creatures reverently. But the chiefe reaſon

is

Cap. 6. is this; Theſe Creatures are a *purchaſe* too, nay the purchaſe of blood; wee had had no comfortable right to them, but in and through Chriſt. Wee were loſt, and we loſt the Creature too, Hee redeemed us, and gave us Title, and claim unto them; and all by blood. What? a purchaſe, and a purchaſe of blood? then we muſt uſe them reverently ſure enough, we are in the ſtrongeſt bonds that can be imagined.

4. And man muſt endeavour to be very good, ſo we have concluded too, All is good about him, very good, ſurely he doth not give the Creatures their right, unleſſe he ſtrives to be good, very good; even better then they, for man is the very beſt, the moſt excellent of all. He muſt ſtrive to be excellent. For all his ſervants are good round about him; What a ſhame, what indignity this, that their Lord ſhould bee naught amidſt all good things?

5. Nor ought man to diminiſh any thing from the works of God, the creatures I meane, thoſe that we think the leaſt of all, are very good all: they may differ in bulke and quantity, not in this

prime

prime quality. Wee muſt not ſpeake meanely, and below the dignity which belongs to the works of Gods hands, for this were to derogate from God Himſelfe. I think of *Melanćton* now, his ſayings, and doings both were very exemplary. "Hee bade one that ſate "next him, to taſte the wine as himſelf "had done, and tell how he liked it, "which his friend did, then told him; "*It was no bad wine.* At which words *Melanćton* was very angry, (in him paſſion quickly ſhewed it ſelfe, but hee was more quick to ſhew his command over it) Sr. ſaid he, *Good wine* muſt have better commendations then ſo, you ſhould have ſaid, *It is very good.* And now it is very eaſie to apply. And I hope from henceforward, the child will ſay, *Dry bread is good*, and hard cheeſe, and meate *very good*, though there be no other ſawce, but what he carrieth with him in the tip of his tongue. Cap. 6.

Eſt illud haud malum, pene cum indignatione, &c. Cama. vita Mel. p. 62.

6. One thing more while I think of it, for I am in ſuch a throng that I cannot get out; He that hath all good from Gods hands, wee will conclude him to be a mercifull man, a man that doth much

Cap. 6. much good to others. What? hath God bestowed richly upon any man? hath hee filled his hand and his mouth, and his coffers and his barns with good things? And is this man a niggard? is he close handed? like a fountaine sealed up? doth he no good with all this good? The childe will cry *shame upon him*; For he hath concluded that such a mans practise is against the voyce of the Creatures, and the Law of heaven.

The childe shall heare again his example, which is so fresh, being mentioned but now. *Melancton* had plenty, as he called plenty; a house full of good things, and see how good he was to every one that needed. It is observed of him that he never denied a poore mans requeſt, if he spake supplications, then did *Melancton's* lips, and fingers ends drop mercy, like the first drops from a full hony-combe, that is the sweetest[a]. Nay this is reported of him too; He gave almes, his wife gave almes, and by allowance from both, so did the children and servants also. Now it was as it should be. He by Gods favour had many

[a] *Me quod per se fluit maxime laudat ile.* Plin. lib. 11. c. 15.

Vxor, liberi. &c. Cam. vit. Mel. p. 38.

many good things, he did good to many, nay to all, or such was his desire; and this is our duty. Now we have given the Creatures their due, man his due, we will labour to give God His due also, for by this time the child seeth better how he stands engaged. Cap. 6. *Universos inquit cupio.* Ibid. p. 41.

God hath given all these as servants to man, all minister to him; nay the *Angels* also, for so I should have said; how should this engage his heart to serve his Lord? what, all for him, poore little creature! there is not such a *diminutive* in the world: "For the Nations are "but as a drop of the bucket, or small "dust of the ballance [b]. What is man then, who beares out himselfe? So little (comparatively) that you cannot see him, for he is *nothing*. For this *nothing* hath God created all things, even to serve this little little Master, whom they call Lord, and they say well, But this doth wonderfully engage to duty. Hath God so honoured him? The *Sun* for him, *Moone* for him, *Ayre* for him, &c. for so I should goe over all; All for him, how reasonable a thing is it, that he should be all for his God, that

[b] Esay 40. 15.

Cap. 6. that he ſhould ſerve Him, feare Him? ſo it ſhould be, nay ſo it muſt be; if man looks, that the creatures ſhould ſerve him, He muſt ſerve his Lord, elſe very likely, the Creatures will rebell, and riſe up againſt their Lord: they will obey and awe him, while hee keeps himſelfe as an obedient ſervant to his *great Maſter:* for ſo we know, the *Viper*, the *Lyon*, the *fire* did, thoſe hurtfull, thoſe devouring Creatures.

But if this *Man* be a Rebell againſt his God, the weakeſt, and moſt contemptible creatures may doe, as they have done, riſe up againſt man, and he ſhall fall before them, becauſe hee is fallen from the ſervice of his God. For thus it hath been; A *gnat*, a *flie*, an *haire*, a *crum* have choked him; *frogges*, *mice* have annoyed him; *toads*, *rats* have eat him up; ſo have *lice* alſo; ſo weake a thing is man, when he forſakes the God of his ſtrength, the rock of his ſalvation.

Childs Patrimony Preface, p. 41.

Man muſt ſerve his Creator; no doubt of that; ſo he doth I hope, for who doth not ſerve God? I am perſwaded; nay no matter what I am perſwaded

ded of, we know, That the Heathen did *ſerve God*, they glorified Him too; The ſacred Writ gives cleare intimation hereof, They *knew God*, and they glorified Him, but here they fell ſhort, as we doe by thouſands in the *manner*, and that is all in Gods ſervice: They glorified Him, but *not as God*. That *but*, and *not as* corrupted all their ſervice; ſo now we muſt have a reaſonable ſervice, ſuch a ſervice as reaſon tells us is ſutable to *God* our *Maſter* in heaven, Who created all things, to ſerve His Glory as the chiefe end, and man in ſubordination thereto; we muſt ſerve Him *as* God. That ſervice which will paſſe as currant money betwixt me, and my Governor, (yet I will addreſſe my ſelfe with care, and reverence in my ſervice before him) will bee too light in the ballance, when wee come before God. "Bringeſt thou ſuch a "ſervice to Mee? Goe offer it to thy "*Governor*, who hath his breath in his "noſtrils, as thou haſt, ſee whether he "will accept of thy perſon, or thy ſer-"vice: for *blinde*, and *lame* it is: and if "he will not, a *man* as thou art, then Cap. 6. Rom. 1. 21.

Cap. 6. "venture not to come before Me with "such a service, for in My hand is thy "breath, and all thy wayes; I am God, "*as* a God I must be served, and then "thou glorifiest mee. Wee have this more then intimated in the first of *Malachi* [a]. I have often thought of the Text, and this I will say, There is not any in all the sacred Writ, which hath a better edge, or sharper point to pierce the side of him, or her, so to awaken them, when they are addressing themselves in their service before God: we must serve Him *as* God, not as we serve our Governour; wee leave the waight of this service upon that Chapter, and the first to the *Romanes*, verse 21. All the Creatures serve man, he must serve God, but *as* God, as the great *Monarch*, our Master in Heaven, King of Kings, and Lord of Lords. In that *manner*, man must serve God, *as* God.

[a] Verse 8.

2. He must be thankfull to Him also: Hath he all things to use? Is his Lord so bountifull to him? doth he provide for his necessity, for his *delight* also? (this moved a Heathen [c].)

[c] *Usque ad delitias amamur.* Sen. de Benef. lib. 4. cap 5.

Man must be thankfull, and chearfull

full in thanksgiving, for so it is expected, else hee may reade what followes [d]. Cap. 6.

[d] Deut. 28. 47, 48.

I debated upon this large Theame in a fitting place, I shall be the shorter here, and borrow nothing thence.

Childs Patrimony. p. 68.

The learned Knight hath a feeling speech; "It is a note of much unthankfulnesse to entertaine the blessings of "God with a sullen, and unfeeling disposition: What full of blessings within and without, made up as it were thereof? the fuller of praise should his mouth be, and his heart, as if filled with thankes, pressed downe, running over; Oh how unworthy a Christian, a Man, that lives continually upon the *doles* of mercy, to have his mouth wide opened to receive blessings, and closed up, as mute as a fish, when hee should returne praise and thanks! how unbeseeming a sight, to see a man under the continuall droppings, (shal I say rather) streams of blessings, and yet as dry as a *Pumice-stone*, as the parched places of the Wildernesse! Better had it been for him, that he had seene no good all his dayes; better he had been as the King prayed

Hist. 3. 1, 11.

Cap. 6. the Mountaines of *Gilboa* might be, upon whom neither *dew* nor *raine* had fallen, for then his condemnation had been light, and eaſie to be born; but now it will be very heavy, becauſe he is compaſſed about with bleſſings; mercies diſtill upon him from above, like the dew, and rain upon the *graſſe*, and yet behold barrenneſſe, the heart is ſhut up, and the tongue ſilent. I profeſſe heartily now, I have here penned my own condemnation, and have ſtopt my own mouth: for my ſelf, with thouſand thouſands, fall ſhort, infinitely ſhort here. Certain it is, for it is the concluſion of experience, we are then *moſt apt* to forget God, when He remembers us moſt, and moſt graciouſly: When His footſteps drop *fatneſſe*, then we are *leaneſt*; when our Table is fulleſt, then we are more likely to lift up the heele in rebellion, rather then the voyce in thankſgiving. Therefore it is, That the Spirit of God bids *us beware, take heed, looke well to your ſelves*; theſe are the Caveats, the Cautions, the remembrances, the Spirit gives all along, ſpecially then, when our portion is fatteſt;

reſt. All this I muſt paſſe over, though it were very good to build Tabernacles here, that our thoughts might fixe upon Gods mercies, that ſo our hearts might be inclined to a proportionable thankſgiving[a]. I ſhall only remember *Melanchthon* at this point alſo; hee was inviteth to a great feaſt, and thither he came, and all the words from the Maſter of the feaſt were, *Eate, eate, eate,* I pray you eate, that's the manner. If he ſhould ſay as faſt, *Drinke, drinke, drinke,* pray you drinke, wee might thinke he were not Maſter of himſelfe, and were reſolved to doe us the greateſt diſhonour, to make us, not our owne men neither; this by the way, but ſo it was. In the very midſt of the feaſt, up riſeth the Maſter to addreſſe a City complement to his honoured friend *Melanchthon*, and this it was; *I am ſorry Sir, I am not better provided for you.* Better provided! *out upon thee,* (a ſtrange returne for his good cheare, but very fitting; hee was never knowne to bee more angry, nor his ſpirit more ſtirred, for indeed hee ſaw God quite forgot, and his *grace* ſlighted, yea trod under)

Cap. 6.

[a] Reade M. *Wards* note out of *Bradward:* in his fruitfull Sermon; *A Peace-Offering.*

Cap. 5. Camer. in vita Mel. p. 68.

under) "*out upon thee*, what a wretch "art thou! *Better for mee*! the worſt "bit here is too good for thee, and for "mee. I expected to heare from thee "nothing elſe but praiſes; thankſgiving "had beene comely, and but according "to the Rule, *Deut.* 8. 10. and law of "mercies. Certainly thou doſt but "complement with thy God too, for "wert thou thankfull, thou durſt not "have ſpoken ſo ſlightly of His mer-"cies before men. God forgive thee, "and let it be thy hearty prayer alſo, "for thy proviſion here is too much, "and too good, unleſſe thy heart were "better; here is no thankſgiving at all; "but that was thy proper ſervice, be-"ing the Maſter here; So hee reproved his Hoſt. Indeed it is a cuſtome (it was not ſo of old) The greater the feaſt, and the Maſter thereof, the more out of cuſtome in his own perſon to beſpeake a bleſſing. Let cuſtome carry it: but I am perſwaded, I could conclude againſt it, and give reaſons ſtrong enough to breake this cuſtome, eſpecially amongſt the Churchmen, though no man is too high to give thanks to the High-

Higheſt: Wee will thinke on *Melan-* Cap 5.
ſthons words, when wee make a feaſt or partake of it: we muſt be *thankefull* to God; wee ſee how wee ſtand bound to it, though we cannot tell the obligations, but ſo many mercies, ſo many bonds. But ſee how wee have forgot our ſelves; we muſt be thankfull! who doth not give God thanks? The Heathen did, we are ſure, and wee doe no more then they, if we be not thankfull to Him, *as* to *God*, Who gives all things Rom. 1. 21
richly to enjoy. *As* to God, the manner is all, wee heard ſo before, in that *manner* we muſt be thankfull.

3. And patient too, under this affliction, and under that, under three croſſes, and alſo under *foure*. The reaſon is plaine, and therefore wee will bee ſhort here: Suppoſe the man hath foure croſſes: hee hath foure hundred Bleſſings. Hee receives good things every moment. His houre-glaſſe hath not more *ſands*, then hee receives *bleſſings*; hee muſt then take in good part the evils he feeles ſo, and yet his ſenſe may bemiſtaken, for that which hee calls *evill*, and grievous to the fleſh, God

Cap. 6. can turne to *good*, ſo as thereout ſhall grow (if he can be quiet, and patient) a ſweet fruit of righteouſneſſe; for it is no riddle now, *Out of the ſtrong came ſweetneſſe*[a]. How ever, greater reaſon yet, that the man ſhould bee patient; for though his evils be many and grievous, God can lay on more, and make them more ſmart and grievous yet, there is no contending with Him. Hee is ſtronger then we, but Hee will do us good in the end, if wee can be patient now.

[a] Iudg. 14. 14.

4. And depend on Him in ſilence; great reaſon He ſhould have the glory of our dependence, for we are at his finding. And though the man finds his proviſion ſhort, yet he muſt remember, that Hee that created all things, and worketh hitherto is not *weary*, He can and will create comforts too: And let not the man feare, for He that holds up the earth, will ſuſtaine him in his fainting fits, if he can hold his heart in a dependence upon Him.

Eſay 40.

And now though we have not given God his due, for we ſhall ſtill fall ſhort at that high point, yet wee paſſe on to the

the next propoſition; which wee ſhall cleare firſt, and conclude from thence after. And although all along, I ſpeake to the Child, and to his capacity; yet we ſhall ſee the wild Gallant ſhall be hampered anon, and bound to his good behaviour; I meane him, who makes *play* his *worke*, turnes night into day, and day into night, eates and drinkes and riſeth up to play. We will hold him faſt enough, or if we cannot, for I bethinke my ſelfe, and I ſee by his gate and action, he is a *wild Colt*, that is not our fault, we will eaſily make the cord ſtrong enough, and he ſhall be held faſt with it one day. Cap. 6.

The Propoſition is;

" The Artificials about him, " whom wee call man, ſets all men on " worke: that's the point.

It is cleared to the Child thus.

Behold, Child, the Artificials about thee, what Art, and skill hath fitted to thy body; what variety haſt thou there? what a deale of good ſervice is done unto thee? Begin with thy head, the hairie ſcalpe, and obſerve well how many that ſets on worke; now the

Felt-

Cap. 5. *Felt-maker* comes in for thy ſervice, rather the Beaver-maker, ſo fine we are, and a hundred more that are their Maſters. Anon the Barber comes, and to worke he goes, *Snip ſnip*, as nimble as an Eele. Perhaps the Currier hath ſome worke here too, for we weare his leather on our heads; wee allow the head moſt ſervice, for it is a principall part, and doth the moſt ſervice to us: we cannot be ſo large in all, but wee will looke over every part; then go we lower by degrees, and by that time we are come to the *heele*, we ſhall well underſtand, "That Man findes work for "all the *Tradeſmen* in the City and Country both. And this will ſuffice for explication. Now we have gained theſe Cõclnſions, which cannot be denied us.

1. Sith Man doth ſet all on worke, every part about him yeilds matter of imployment, wee muſt finde imployment for him too, that wee muſt: How unreaſonable a thing were it, that all in the family ſhould bee as buſie as *Bees*, or *Ants* in the Summer, and one amongſt the reſt, as able as any of the reſt, ſhould like a *Lord-Dane*, anci-

anciently, or ſome *Abbey-lubber*, lye a- Cap. 5.
long in the chimney corner? No, ſo it muſt not be: He that hath ſet ſo many *Trades* on worke, muſt have his Trade too, his Calling wee meane: it is our concluſion, but made in Heaven, and ever ſince there was a man upon earth: there is no ſlipping the collar, be hee high, be he low, (the more high he is, the more ſervants hee hath, and the more ſervant is he) this Concluſion ſhuts him in, and wil hold him, he muſt have ſome *trade* alſo, ſome imployment, ſome calling, no matter what word wee uſe, our meaning is, be hee what he may be, how high ſoever, he muſt have his *worke*. Here now the Gentleman, the Idle-man, the Idol if you will (for as an *Idol is nothing in the world*, ſo he doth no good in the world) is hamper'd: and the *Cord* will hold him faſt, though he be looſe. For if *to every man his worke*, then to him alſo, unleſſe hee chooſeth rather to bee a *Beaſt*.

It is true, as in the naturall body, ſome parts there, are placed rather for ornament, command, overſight, and dire-

Cap. 6. direction of the body, rather then for toyle, and labour about it: ſo alſo in the civill body, but fulfill, *To every man his worke. My Father worketh* hitherto, and I worke. So the Lord ſpeaketh to mans capacity; The *Father*, and the *Son* doe preſerve that in being, which is already made, which to us ſeemes a kind of worke, as indeed it is, but without labour; But it teacheth us, that we muſt labour every one, as the Maſter of the houſe hath given *authority*, and *to every man his worke*. Who dares contradict this?

a Marke 13.34.
b Ioh. 5.17
c Marke 13.34.

2. But now we muſt work in order, every one in his place, according to his calling, and that muſt bee ever according to his gift: He that made the *hat*, did not buſie himſelfe with the *ſhoe*, nor doth the *foote* guide, but is guided. It is a great point of diſcretion now for a man well to meaſure himſelfe, not to *ſtretch himſelfe* beyond his Laſt, nor to move above his ſpheare. A man moving out of his place, is like a member out of joynt, hee vexeth the body rather then furthereth it.

ὑπερεκτείνειν.
2 Cor. 10. 14.

We would have ſuch a calling, which

is

is moſt honourable, but we muſt choose ſuch a calling as is fitteſt, moſt ſutable, to our ſtrength and parts. I have been upon this point of diſcretion before; I will onely adde to it, what I finde ſupplied to my hand, it is full to our purpoſe, and of the ſame uſe. "Wits miſplaced are moſt unquiet, and ſeditious, as any thing elſe ſtrained againſt nature; light things preſſe upward, and will yee force fire downe? Heavy things beare downward, and will yee have Lead to leap up? If that wit fall to Preach, which were fitter for the Plough, and he to clime a Pulpit, which is made to ſcale a wall, is not a good Carter ill loſt, and a good Souldier ill placed? If hee will needs *Law* it, which careth for no *Law*; and profeſſe *Juſtice*, that profeſſeth no *Right*; Hath not right an ill Carver, and juſtice a worſe Maſter? If he will deale with Phyſick, whoſe braines cannot beare the infinite circumſtances which belong thereunto, whether to maintaine health, or to reſtore it; Doth hee any

Cap. 6.

Childs Patrim. Chap. 10.

Molcaſt. pag. 137.

Cap. 6. "any thing elſe but ſeek to haſten "death, for helping the diſeaſe?

I could ſpare none of all this, ſo well it fitted our purpoſe, *to every one his worke*; but ſuch it muſt be, as may aſſure us of the fitneſſe, and right placing of our ſtrength, and wits thereunto: for then there will bee an agreement, and eaſe betwixt the work, and the work-man, whereas unfitneſſe, and miſplacing have the contrary companions, *diſagreement*, and *diſeaſe*. It is not what a Parent would doe, but what the childe can doe; I would put my childe into ſuch a *calling* as hath more grace & eſteem in the world, and ſo ambitious I may be: But if I ſee no fitneſſe of parts, if he be rather for the field and plough, I will not croſſe nature; God ſpeed him well, ſo he holds the plough, not *looking backe*; doth his work diligently, and faithfully, I have enough; ſo ſhall he have too. Nay if his parts be ſo low, that he muſt ſerve lower yet, as ſome *Scullion* in a Kitchin, lying amongſt the *ranges*, and every ones man; yet if he be his own man, not ſerving his own luſts, nor others neither;

ther; I mean, if he be diligent there, Cap. 6.
ſerving his *Maſter in heaven*, I have
enough even there, ſo ſhall the childe
have alſo; for this is a ſtanding rule,
*It is not the greatneſſe of place, but my fit-
neſſe for the place, and faithfulneſſe in the
place, which commends me*, now before
God, and will honor me at the laſt be-
fore Angels and Men. "*Sincerity* is an
"excellent kinde of *Alchymy*, ſaith one,
"it turneth iron into gold, and as once
"our Saviour, *water* into *wine*. We
"mean thus: Sincerity ſetteth a gloſſe,
"puts a luſtre upon the meaneſt parts,
"the loweſt employment, *Holding the*
"*plough*, *Keeping ſheep*, *Sweeping the
houſe*, whereas Hypocriſie and unfaith-
fulneſſe caſteth a *ſpewing* upon all the
glory of all the moſt glorious works,
Almes, *Prayer*, *Preaching*. Childs Patrim. Chap. 10.

S. *Auguſtines* words are very ſignifi-
cant. "The finger is but a little thing,
"cannot do ſuch ſervice as the eye that
"is admirable for its nimbleneſſe, and
"quickneſſe, and can guide, and direct
"the whole body, ſo cannot the fin-
"ger: And yet it is better to be a fin-
"ger, and to be ſound, then to be an
eye,

Tu ior eſt in corpore digitus ſanus, quam lippiens oculus, &c. In Pſal. 130.

Cap. 6. "eye, and to be dimme, and dark, rea-
"dy to fall out of the head. We have made then our ſecond Concluſion: as, *To every one his work*, ſo to every one his fitting work.

3. I know every one hath made this concluſion, *He will thrive if he can.* If he muſt work, he would not work in the fire; he would proſper, that he would. Then he muſt know God doth all in the world, therefore God muſt be looked up unto in all, for in Him we live, and have our being; our breath is in His hands, ſo are our wayes. The childe knowes how he ends his prayers, juſt ſo we muſt begin our employments; *Through Jeſus Chriſt our Lord.* Nay we muſt end there too, our work as well as our prayers. For in Him, and through Him, and to Him, be praiſe and glory for ever. Amen.

Childs Patrim. p. 75.

Thus much, that man may know, That he ſtands betwixt God and the Creatures, receiving all the comfort and profit of them with the one hand, and returning all the praiſe for them with the other hand unto the hands of the Lord. 2. That man muſt work the thing

thing that is good, and be fitted for his work, and if he looks to have praiſe from the Lord, he muſt doe his work faithfully, and look up humbly. Then at the concluſion of his work, and day, he may ſpeak in good aſſurance, I have glorified Thee on earth, I have done the work Thou gaveſt me to doe, now glorifie thy ſervant, with the glory that Chriſt hath purchaſed for me, even ſo, Amen. Cap. 7.

CHAP. VII.

Occaſionall Inſtructions from obſervations of things within doores, and without.

WEE have well obſerved the body, and the things, that ſerve, and adorn the ſame; how Nature hath ſupplied Man, and what ſupply from Art; Wee will look about the houſe now. I have already given the childe ſome leſſons, which may ſerve him in ſome ſtead, 1. *when he riſeth up*; 2. *when he ſitteth at meat*; 3. *when he lieth down*; 4. *when he walketh abroad*: ſo

Cap. 7. I ſhall be the quicker here, but running over, or skimming of things, firſt *what is done in the houſe*, ſome meane ſervices there, then the *Creatures abroad*, we will glean there.

1. We will not then neglect the Maid *ſcumming the pot*, thereto the *Spirit* doth allude: A happy thing when affliction is to us as fire to the pot, ſeething out our *ſcum*; but if our ſcum will not out, then what can we expect, but *going out of one fire, another fire ſhall devoure us* [a]?

Ezek. 2. 4.

a Ezek. 5. 15.

2. I would gain but this here, That the moſt homely places, and ſervices in a houſe may yeeld us wholeſome, and ſavoury inſtructions. The moſt ſtinking kennell may be a meanes to purge us, that our throat be not like an open Sepulchre [b]; nor our communication *corrupt* [c], like that we ſtop our noſe at.

b Rom. 3. 13.

c Eph. 4. 29.

3. We obſerve the *Maid* ſcraping her trenchers, and waſhing her diſhes; where the child doth learn, what ſmall account the world hath of their beſt ſervants [d], for they have, and ſtill doe, bear up the Pillars thereof, yet are they accounted of as we know and reade:

d 1 Cor. 4. 13. περικάθαρμα, περίψημα.

we

we will ſee the diſh *wiped* alſo; That tells us from Gods owne mouth, what ſhall be done to that *City* or *perſon* wherein ſuch and ſuch abominations are found, *God will wipe him as a man wipeth a diſh, turning it upſide downe*. [e] 2 Kings 21.13. Cap. 7.

2. We looke abroad now, and behold the hen gathering her chickens: ſo the Lord will gather His *out-caſts*. Men may caſt them out, He gathers them in; It is ſaid, *Hee made His ſervants houſes*, for they feared *Him* [f]. And touching thoſe two ſo faithfull ſervants, it is ſaid, But *the Lord hid them* [g], that is, Hee ſpread the great wing of His protection over them, then they were ſafe enough. S. *John* was obſerved ſtill *leaning on Jeſus boſome* [h]; no ſuch *pillow* in the world, there is ſecure reſt. All his Diſciples doe ſo, the whole Church is obſerved, *leaning* upon her Beloved. They run thither, they commit all to Him, and under the ſhadow of His wing, they have ſure confidence. Our eye is not yet off from the hen, and her chickens, ſee how they wait upon the hand that feeds them, then they put their bills to the water, and look

[f] Ex. 1.21.

[g] Jer. 36.26

[h] Joh. 13. 23.

Cap. 7. up, it is more then every man will doe.

3. We observe the swine, the most brutish creature that is, see how they run when the paile calls, that is their bell. We doe not look carelesly upon the *Sow* in the mire, a very great means to keep the man clean.

We will suppose now as we may, That the *Sheep* is with the *Sow* in the same mire; and if so, we will divide the whole world betwixt them two, and distinguish clearly thus; The one is where he would be, well content with its portion; The other not so, In the *mire* she is, but it is death to her to bee where she is.

The maintaining of these creatures before-mentioned, put us to no expence. For three things there are, which seeme of no use to man, the one for their *littlenesse*, the other for their *sluttishnesse*; *crummes*, *outshaken corn*, and *wash*: see the wise providence of our God now: That nothing may be lost, He hath provided creatures for the receiving of these, *Poultry*, and *Swine*; if we suffer any thing to be lost, we have

no

no excuſe, it might have beene put to Cap. 7.
the *waſh*, or given to the Hen and her Chickens.

4. Wee goe to the ſtable, and obſerve the Horſe there, higher then a Lion, and though not ſo ſtrong, yet too ſtrong for the *talleſt* man in the Pariſh, but that the good Providence is ſuch, that he knoweth not his ſtrength, and ſo a Child may lead him.

5. See how acquainted the Oxe is with his Maſter, we know whom that upbraideth *, even me and thee. * Eſay 1.3.

6. Goe we to the barne, obſerve the leaſt graine there, ſo little, you can but ſee it, yet hath it ſpread it ſelfe, and become a great tree [a]: Truth of grace will quickly ſpread, labour wee after *ſincerity*, after an honeſt heart; a little grace there will increaſe mightily, for it is with the increaſe of God. 2. *Wheat*, the chiefeſt graine, none ſo common for uſe, none whoſe flowre is purer, none ſo carefully laid up. The Child muſt marke his Parents now, (ſervants may bee negligent) ſee how they pick it up, not a graine ſhall be loſt. This ſhews the happy peace, and ſecurity of [a] Mat. 13. 31. *Tremel.*

Cap. 7. all them who truly feare God: Though the be ſifted with temptations &c. as wheat with a ſieve, yet ſhall not the leaſt graine fall upon the ground. 3. We
Amos 9.9. muſt obſerve the *Sieve* alſo; The Foole thought he could make it hold water, ſo hee ſet about the ſtopping up the holes, but when he viewed it well, hee ſpake out plainly, hee could not tell where to begin. To ſuch a confuſion the Church may be brought, they that beare good will to her, and would mend her breaches, may not know where to begin. It was the ſtate of the *Germane* Church an hundred yeares
Cam. in vitâ Mel. p. 29. agoe, ſaith *Melanæthon*, uſing the very compariſon; ſo confuſed they were in Doctrines and in Manners both. And then hee with others propheſied, of thoſe after deſolations, that very deluge of wrath, under which thoſe Churches lye now quite covered, waiting when the Lord will withdraw His hand, and call in thoſe waters, that the face of that land may againe appeare.

But let us note herewith, That hee was a *Foole*, who could diſcerne nothing but confuſion. Indeed the *face* of things

things may bee ſo overcaſted, as that a naturall eye can diſcerne nothing but תֹהוּ and בֹהוּ, all things like a deſolate and empty wilderneſſe. But a cleared eye ſees a ſpirit moving there all that while: and hee knowes *Light* will come anon, the clearer, the thicker the darkneſſe was, and then he can track the prints of a Providence, which he cannot doe leſſe then *adore*: For it is His way, whoſe manner is, To carry His Church into *Babel*, there to give *Deliverance*; To give her into the enemies hands, thence to worke *Redemption*; To bring her into the *wilderneſſe*, there to *ſpeak comfortably to her*; that ſhe may ſpeak out to His praiſe; *How, &c.* Cap. 7. Mic. 4 10 Hoſ 2.14. Iob 26. 2,3.

7. To the garden now, wee would obſerve there, what might bee obſerved, ſo in the Orchard too, but this cannot be, ſuch variety there is, *Seeds, Herbs, Flowers, Plants, Trees*, we can obſerve but this; and it is a great obſervation; What ever evil comes upon the earth, yet the *tree* which brings forth fruit ſhall bee *ſpared*. But if barren there, better it had never beene there, for we know its doome. There may be Deut. 20.

Cap. 7. a Snake there, the beſt places are not priviledged from ſuch Creatures, but if the *Swine* come thither, they make havock. The *Bees* are commonly thereabouts, but wee cannot ſtand to looke upon them, nor is it ſafe, for if they be ſtirred, they be very angry. There are bookes written of them, and yet all ſearce enough to ſatisfie touching the beauty of their commonwealth. "A "certaine Philoſopher giving himſelfe "30. yeares to ſtudy the knowledge of "all the properties in the *Bee*, could ne- "ver perfectly attaine his deſigne. And very likely, for if a man will bee too curious in his inquiries, hee may loſe himſelfe in the ſearch. We muſt reade the booke of the Creatures, but not dwell upon them. Wee leave the Garden, and will goe no farther then the Fathers *Wind-mill*.

Ira modum ſupra eſt, Virg. Georg. 4.

B. Och. Ser. 3.

CHAP.

Chap. VIII.

The Milſtone, a very precious ſtone; a precious inſtruction therefrom.

IT ſhall not bee ſaid, that the Child hath lived in a Tub, and never was ſo farre as his Fathers Wind-mill, Thither I will carry him, from thence to Church, then I ſhall make towards a Concluſion.

If in our way now, we chance to ſee or heare a *Toad*, let it inſtruct us; it doth better ſervice then wee, and is leſſe poyſonfull, if wee are as we were, *in our blood* [a], and in our owne way, the way of ſin, and death: which conſideration is enough to ſmite to the earth the wiſdome of man, and to make him all humble, and ſubject to God. The ſight thereof may remember us alſo of that perſon, who being at the laſt point of time, which he had throwne away, and feeling his heart ready to breake, his eye-ſtrings alſo, then ſaid, "Oh "that I had beene made a *Toad*, even ſuch a Creature! for then I had glorified

[a] Eze. 22. 16.

Cap. 8. ed my Maker in such a being; but I have dishonoured him altogether, and
a 1 Sam. 3. 13. so making my selfe *vile* a, I must looke
b 1 Sam. 2. 30. now to be lightly esteemed b.

If the little *Worme* be at our foote, it teacheth us, That so low the Lord bringeth even His Church, His owne people, "so as they have *bowed* downe, "and laid their body as the ground, or "as the street to them, that went o-
c Esay 51. 23. ver c. And when her estate is so low, she is called *Iacob*, a poore Worme, one that saw very much *evill* in a few daies, but it never *hurt* him: therefore hee
* Esay 41. 14. must not *feare* * for all that, nor doubt, but that, *small* though he be, yet he shall rise againe and be exalted, he shall, like a Prince, have his *Charrets* and *Horsemen*, so he shall prevaile with God, and shall bee called *Israel*. So much the Worme in our way may teach us. The stones yeeld us a good lesson also; if wee looke upon them wee see our *hearts*, as face in water answers face. Iron will melt in the fire, so will brasse, so will not a stone. Neither mercy nor misery can melt the heart; If the premisses are true, then say what they will, the con-

clusion

cluſion is cleare, That in point of converſion we are as dead as a doore naile. The voyce of the *Sonne* of God, that onely makes us heare and live. And now we are come as farre as the *Windmill*, where, againſt all expectation, we ſhall finde a very precious ſtone, nor ſhall the *Millar* doubt thereof, by that time we have viewed it well. "There "is a ſtone, ſaith the Herauld, more "precious then that wee weare upon "our finger, though it be too heavy to "be appendant at the eare; And this is the *Milſtone*: he gives good reaſon for what he ſaith, and *better Scripture*. The *Milſtone*, ſaith he, brings in many a man his living. It was noted long ago, that *Homer* hath given more men their livings, then either *Sylla*, or *Ceſar*, or *Auguſtus* ever did, notwithſtanding their great *largeſſes*, and *donatives*, and *diſtributions* of lands to ſo many legions: ſo wee may ſay of this ſtone, it hath done more this way then all the precious ſtones in the World; for it maintaines that precious thing, which we call *life*, therefore the *Mil-ſtone* is put for any thing that brings in a mans

Cap. 8.

Guilliam diſp. of Herauld. p. 136.

Advanc. l. 1. 86.

Cap. 8. mans livelihood[a]. What leſſon learne we hence? for therefore came wee hither. A mighty leſſon; fitter for men of more account, and higher place in the World, but for every man a very fit leſſon.

[a] *Quicquid hominis vitam ex neceſſitate tolerat.* Iunius. Deut. 24.6.

It teacheth us to beware we meddle not with that, which is a mans *living*, which brings him in his *bread*, though it ſeeme never ſo meane, and contemptible in our eyes as the *Milſtone* doth, ſo contemptible though it be, yet, it is dangerous to *heave* at it, it may prove a burdenſome ſtone: For if I take it away from the *man*, (wee know what it doth import, for it is his living) I take away his life with it alſo, that I doe. The words are expreſſe; "No man ſhall take the nether, or the "upper Milſtone to pledg, for he taketh "*life* to pledge. *Life* is a precious thing; then ſo is that, which maintaines life. If I take away livelyhood, life is taken away too. Nay it is the higheſt degree of cruelty againſt the body, that wee reade of. Deut. 24.6.

I will relate a ſtory touching as bloody a perſon, as any our modern Hiſtories

ries make mention of. D. *Alva* was his name, imployed by *Philip* the second for the regaining the Low Countries to the Crown of *Spain*; In prosecution of which great designe, he spent as the King spake, or rather sighed on his death-bed, a great treasure, a masse of money, but made no other returne thereof to his great Master, but in *Barrells*, or *Tuns* of blood. Amongst other his notorious, and bloody practises, this is scored up in the *reddest* letters. Hee had besieged the town of *Harlem*, and shortly after parling with the poore people there, it was compounded, they should yeeld the Town, and have their lives: The peeled people were well apaid, life is well bought at any reasonable rate. One day passed, and a second came, all that while they were pent up from livelihood. They call out for *bread*, *bread*, for they thought that was included in the bargaine; if life, then meanes to support life; No, said the *Generall*, yee were mistaken, "I gave "you your lives, I told yee not you "should have bread too. This I say is scored up in red letters amidst a thou- Cap. 3. Grimston. Hist. p. 413

sand

Cap. 8. ſand more his bloody executions, but exceeding all in bloody cruelty. Indeed with our good God, life is more the *food*, but with man, food is more then life. It more then ſeems then, if I take away life, I am a murtherer; but if I take away the *Milſtone*, that is *bread*, I am ſuch an one, a murtherer I meane, but in an higher degree, and more notorious. Deliver us from blood, good Lord; for though life is very precious, yet to man, that which maintaines life, is yet more precious.

And now we have ſo touched this ſtone, that we finde it to be a very precious ſtone. The fineſt *rubie* is not to be compared to it, for God accounts it as precious as life, and man accounts it more precious; ſo we leave the Milſtone, for we have ſeene into it, and through it. We goe now towards the *Church*, for that is the way to make the leſſons wee have heard profitable.

CHAP.

CHAP. IX.

The Church sacred, in reference to the great workes done there: what they are. We must be at coſt, if wee looke to know them, for they are chargeable workes. Joſhuahs counſell explained, cleares all this, and is of the ſame uſe unto us now, as to his people of old, for Direction of Maſters, and Correction of Servants.

I Should now lead the childe from thence into the *field*: but we have been there already to my *coſt*, and we have been very circumſpect there, for we have viewed above, below, and round about us. No more remaines now, but that we return to the Temple againe, for there we were firſt; and there we will be laſt, for after we have viewed that ſacred place a little, we ſhall make towards a fitting Concluſion.

To the Church then we goe, but we will not goe in. Thou ſhalt peep into it, thruſting in thy head or ſo, but no further, then as thou maiſt diſcerne how

Cap. 9. how neat, and coſtly all things are there, (ſo we ſuppoſe) no further ſhalt thou goe.

For me to preſent my ſelfe there, or to preſent thee there, is a matter of *coſt*, a chargeable work, and properly the Parents. We muſt remember how it it was under the Law; The pooreſt came not to the Temple, but ſomething he brought according as his eſtate was, but the meaneſt ſomething.

Obj. That is true, for that was a very chargeable ſervice; But that burthen is taken off now.

Anſw. It is indeed; God bleſſed for ever, hath taken off that yoak. But yet now the ſhadow is gone, the ſubſtance is come, there is that, we may call *coſt*, remaining ſtill, what it is we ſhall know preſently: Curſed is he ſtill, that ſerveth the Lord with that which coſts him nothing; we cannot goe to a Playhouſe, but it will coſt ſomething, and as the place is higher or lower, ſo muſt the coſt be: And think we then, the preſenting our ſelves before the Lord in His houſe, ſhall *coſt* us nothing? Who made

made us ſo familiar? as a great perſon ſaid to one, who was too bold with him. Look childe; behold the place well, goe round about it, look in, ſee the beauty of it. Why all this beauty? It is the houſe that God hath builded for the honour of His great Name, that it is. We muſt carry our ſelves reverently there. If thou doſt heare any laughing, talking, brawling there, or ſeeſt any more irreverent carriage, know, that ſo it ſhould not be, but a Chriſtian-like deportment every where. Of two extreames we ſay not which is better, being both extreme naught: But certainly it is a more ſeemly, a more becomming ſight, even a devout and humble ſuperſtition, then a prophane and bold rudeneſſe, not tolerable in a common houſe. This, as we ſaid, is Gods houſe. And yet thou muſt not conceive, that the earth, or ſtones, or wood there, ſuch materialls have any holineſſe in them, any at all: No, take heed of that vain thought. But in *relation*, and *reference* to the great things done there, the place is an holy place; Gods Name is called on there, Holy Cap. 9.

Cap. 9. and Reverend is His Name. Tidings of great joy are heard there, the everlasting Gospel, that, by which we must be judged; by which we stand or fall at the last day; This is published there, and made knowne to the children of men. There the *reproach* of *Ægypt* is
a Josh. 5. 9. rolled away [a]: There the Lord Christ doth even now at this day, as great things as He did in the dayes of His flesh; He healed the withered arme; opened the eyes that were shut; made the *lame* to goe; great things these: He doth the same things now: He by the ministry of His faithfull servants (He is the great Prophet) doth open mens eyes, doth turn them from darkneſſe
b Acts 26. 18. to light, and from [b], &c. Wonders no doubt! works for which the Lord Jesus
c 2 Thes. 1. 10. Christ shall be admired [c]. And can we think, we may come to Church (we may bring our bodies thither, so the beast doth too) present our selves there, see all these things done upon our souls, and be at no *cost*? A bewitching, a befooling thought this. Certain it is, we must *remember* the *Sabbath*, we must prepare for it, (as the ancient and laudable

dable cuſtome amongſt us did teach) we muſt retire our ſelves the night before, and they with us under our charge, we muſt *ſanctifie* our ſelves this night, uſing the meanes, the Lord hath appointed, and ſanctified: we muſt *take paines* with our heart, ſo aukward and untoward, (this is to be at *coſt*) if we look to ſee ſuch great things on the morrow; We muſt never forget, what *Joſhuah* ſpake, (we will fixe upon that Text a little, the Lord fixe it upon our hearts for ever: it will cleare unto us, that to *morrow*, if we doe any good at the Temple, we muſt be at ſome coſt to *day*) we muſt not, I ſay, forget what *Joſhuah* ſaid; we reade the *context* firſt. The Lord was about to doe great things before their eyes: His mighty Arme would make the waters of *Jordan* ſtand upon heaps: the Prieſts to ſtand in the midſt thereof upon firme ground, as dry as the ſtone in the ſtreet, and ſome good while they ſhould ſtand (while the people paſſed over apace) with a wall of waters at their back, like valiant men; this great work the people ſhould ſee the very next day; but yet Cap. 9.

Cap. 9. ſee they might, and not ſee; ſee, and not perceive; ſee, and yet not lay it to heart, unleſſe they would be at *coſt* with themſelves, in all the meanes, and wayes of grace, and ſanctification: Therefore *Joſhuah* ſaid unto the people, *Sanctifie your ſelves, for to morrow the Lord will doe wonders among you.* This is the Text ſo notable. And the Lord write it in the tables of our hearts, and keep it as a ſure word there for ever; That we may ever remember it, and do according, when we expect the Lord ſhall doe great things in us, for us, before us, as the turning *Iordan* back: The turning our hearts to Him, which is in its own way like *Iordan* when the banks were full: The making our feet
Joſh 3. 5. ſtand firme in the *Covenant*, when the waters of affliction are at the back, and threaten they will run over all; yet to ſtand like men of warre; yet to ſtand faſt, not yeelding an inch. When wee expect theſe great cures; theſe wonderfull deliverances; theſe mighty works; theſe unſpeakable mercies, (call them what we will, ſo we have them) wrought for or upon our ſoules,

(in

in expectation thereof we ſhould come Cap. 9.
to Church) which are the opening our eyes, "The turning us from darkneſſe "to light, from the power of Satan to "God: The rolling away the reproach "of Ægypt from off us: when I ſay we expect all this, wee muſt remember *Ioſhuahs* Counſell, and practiſe thereafter; *Sanctifie your ſelves, for to morrow the Lord will doe wonders among you.* This concernes us as much as it did the people of old; if wee are not ſanctified for the worke, it is extraordinary, if wee receive good from the worke; certainly wee muſt be at *coſt* with our ſelves, as the Scripture counts *coſt*, wee muſt take paines with our hearts, ſo plowing up our *fallow ground:* elſe to goe to Church is not worth our labour, for the ſeed there will fall amongſt thornes.

There was an old Ceremonie in uſe amongſt us, I will not compare it with the new, but I will ſay it was as *harmleſſe*, as that we call moſt harmeleſſe. The Ceremony was, *To ſalt the Child at the Church doore.* I hope I ſhall never dare to add or take away, to or from Gods *Will*, or *Word*, ſo much as one jot.

Cap. 9. But let me ſay, the *Morall* is good, and concernes all together. *Every one ſhall be ſalted with fire, and every Sacrifice ſhall be*
a Marke 9 49,50. *ſalted with ſalt: Have ſalt in your ſelves* a. What is the meaning of this? For ſurely we cannot *ſalt* with *fire*. The Child can tell us in a word; It is no more but this; *burne* out your corruptions, *purge* out your blood, *cleanſe* your ſelves from your filth, elſe your perſons will be no fit *Sacrifice*, nor your prayers, nor your praiſes. Your ſpeech muſt be ſeaſoned with *ſalt*, then ſo all your ſervices, ſure enough. The ſumme is, we muſt
Obj. *purge*, *cleanſe*, *ſanctifie* our ſelves. It will be ſaid, wee ſanctifie our ſelves! It is impoſſible. It is God that ſanctifies, Hee purgeth, He doth all, it will
Anſw. never be done elſe. That's true, God doth all, He doth circumciſe, He waſheth, He cleanſeth, and it is His promiſe ſo to doe. But now when Hee graciouſly affordeth us the *meanes*, then He doth, in *effect* bid us, as wee reade often; "*Circumciſe* your hearts, *ſanctifie* your ſelves, *purge*, *cleanſe*; here "are the meanes ſanctified for this "high ſervice, uſe them, and looke up

to

to Mee, this is to circumciſe our hearts, Cap. 9.
to ſanctifie our ſelves, as when wee have *ſalt*, (Metaphors teach Children very much) wee muſt rub it into our *meat*.

And now my fingers are upon a great ſore, a Plague-ſore. I will lay it open, that we may ſee the blood, but all the ſalt in the pariſh will not cleanſe it out, but, *had we ſalt in our ſelves*, that would doe it. The Reader may wonder now what I meane, a little patience, he ſhall know preſently, and the wonder will ceaſe, I ſhall tell him no more but what he knows, and every one will grant: I ſhall ſet downe the common obſervation, the ſame which he hath made, and which I have made ever ſince I was able to looke abroad, and make any obſervation, which I could doe 34. yeares agoe. I ſay I will ſet downe the obſervation of every man, who hath his eyes in his head, and can obſerve to purpoſe. Then wee ſhall heare ſome complaints, which the Reader ſhall beleeve too, if he will beleeve his owne eares. When this is done, the foundations of all our woe,

Cap. 9. and miſery will be diſcerned in point of manners, then let them come in for helpe, that will, and can. The obſervation is, That at your great Aſſemblies, where the people meet to ſerve their God, and expect to ſee thoſe great wonders (we ſpeak of) wrought there: the *Servingmen* for the moſt part, thoſe wicked and ſlothfull ſervants (do not pardon me, I offend not, nor have I a low eſteem of the meaneſt officer in a houſe, no, I honour him if hee bee faithfull) theſe Servingmen, fruitleſſe *Creatures*, very *Cretians*, come not to Church, or if they come they ſtay not: They come many of them, as *Whifflers*, to make roome for their Lords, and their *Ladies*, when that is done, their worke is done: out they goe, you may take them napping on their Coach-boxe, or ſitting cloſe in a warmer place, with their cup at their noſe. This obſervation is common, is it not thus, even thus? Now wee muſt heare the complaint, there is no remedy. The *Lord*, and *Lady* both tell us, their *Coach-man* is a drunken, that is their Engliſh; hee brought them to their great

great friends houſe; In they went to Cap. 9.
the Parlour, the ſervant into the Cellar; when they were to returne, there was no *man*, he was gone, they found a Beaſt in his roome, for he was not his owne *man*, he could not be theirs, being ſwallowed up of Wine, and ſtrong drinke.

Doe wee wonder now? no ſure. It were a wonder if it be not ſo; a wonder if they are not as plague ſoares in a houſe, firebrands there. For the ſervant went in with his Lord, and Lady, to the great mans houſe, and there hee ſate by it, till he could not well ſtand. But ſo he doth not doe, when he goes to Gods houſe, if he goes in, he goes out preſently; or ſuppoſe he ſtayes there; he polluted himſelf even then, or a little before in the Cellar we ſpake of, and now if wee finde him at Church, you find him aſleepe there. Now he that hath an *eare*, let him heare; or an *hand*, let him come unto helpe; or *bowels*, let him make lamentations. And for us Governors (high and low, rich and poore, all fall foule here) are our complaints right? can wee expect a reaſo-

nable

Cap. 9. Tit. 1. 12. nable ſervice, from unreaſonable men? Can wee looke that theſe *Cretians* ſhould ſerve their Maſters, who rebell againſt their great Maſter in Heaven? Can wee hope, that they ſhould bee within command, and walke according to rule, who come not within the verge of the Spirits walke? That they ſhould bee wetted with the drops of Heavens raine, who came not to the place where the heavenly dew fell? or if they come, then with no more conſideration of the place, and ſervice to be performed there, then the horſe hath which hee drives. "Remember this, and ſhew we "our ſelves men, bring it to mind ô "we tranſgreſſors: And pity ſoules, our owne, and theirs, committed to our charge. Shall our ſervants be at a loſſe for ſerving us? or can we recompence to them that loſe with the greateſt wages? Wee muſt, we muſt, wee are bound to it, being ſworne ſervants to our great Maſter, we muſt looke (to our ſelves firſt) wee muſt governe our owne houſe, walking exactly there: and then a vile perſon will be contemned, and hee that hath *ſpued* ſo often there,

there, ſhall bee *ſpued out*. A well go- Cap. 9.
verned man, a good Governour, who anſwers his name, can no more endure ſuch a *carcaſſe* in his houſe, then the Sea can a dead corps, it is not quiet till it worke the dead out.

This is of infinite concernment, let us conſider better of it. Can wee thinke, hee can give us a reaſonable ſervice, who ſwallowes Wine and ſtrong drinke till hee bee ſwallowed up of the ſame? That hee can bee faithfull to man, who robbes God of His Day, and of His ſervice every day? That he ſhould walke in a way of obedience towards his Maſter on earth, who carrieth himſelfe preſumptuouſly in a way of rebellion againſt his *Maſter* in Heaven? To thinke thus, is not to conſult with Reaſon. Wee muſt then according to our patterne * and rule keepe *Seſſions* in our owne hearts and families every day, ſo ordering our ſelves and them, as thoſe that walke under that engagement and bond of duty, if wee looke that Children and ſervants ſhall walke

*Pſal. 101.

Cap. 9. walke decently and in order. Wee muſt ſanctifie our ſelves and ours as wee heard, and then preſent our ſelves, and them before Him, who is all to us, doth all for us; wee muſt ſanctifie our ſelves to day, if wee looke for great things *to morrow.* And ſo I have prepared the way to Church, which was as much as I intended, and if it bee done it is enough, and it may prepare the way to our Concluſion.

CHAP.

Chap. X.

A childe must not escape for his fault: A discreet Master that can judge thereof alwayes, and correct it thereafter. Sloth, how corrupting. Diligence must be both in the Teacher, and the Learner. What way must bee taken to make them both fit, the one to give, the other to receave Instruction.

IN very good time, now we have read our Lecture, and donie with our lessons, [a] we will keep Sessions, but in our own Court. We will take the child to task for his negligence. I said well *negligence*. Let the Master look to him, and the Parent by all meanes. he must not scape for his negligence, nor for his wilfulnesse neither. But the Master must be carefull, and the Parent also, very circumspect must they both be, that they may discerne well, that we spake of, from *weaknesse*, from *frailty* of nature, and *invincible ignorance*. A very hard matter it is to goe even there, turning no where, neither to the right

[a] 1 Part pag. 90. sect. 13.

Cap. 10. right hand, nor to the left.

The Maſter had need to carry his underſtanding alwaies in his hand, (ſo the wiſeſt Maſter cannot alwayes doe, he muſt doe what he can) that would puniſh a child alwayes for his fault. A fault it is not to miſſe again, and again, and yet a third time, nay a fourth, as the child may be taught; for he may be in a *Maze*, and no clue in his hand to lead him out. I am perſwaded in my conſcience, That if juſtice were done at this petty point, (ſo it is adjudged to be, but it is no ſmall point) the Maſter might ſuffer thrice for the childs once; for either he informes not the childe at all; or if he doe, it is the wrong way, and by the wrong end; or if any way, then he knocks him firſt, his hand going before his tongue; or if together, (which ſhould never be) the hand is the quicker; a great wrong to the weake child. Certainly, we ſhould doe at this point, as the Judge of all the world doth, and He doth right: For ſpeaking after the manner of men, and to inſtruct our ignorance, "He came down to ſee "firſt, whether the ſins were according

to

"to the cry: A gracious God! and then, Cap. 10.
if after long patience, He will thunder
in His judgements, as certainly He
will, yet behold Grace ſtill! Hee will
lighten firſt, He will give warning, that
certainly the clap is comming: He did
ſo, if we marke the Context, even to
thoſe Cities, I made reference to. But
wee looke too high at ſo low a point,
this is too high for us! No, I remember
Chryſoſtome [a] ſaith, "This concerns all,
"even every Mothers child; we muſt
"all hearken to this, and doe thereaf-
ter. Indeed it concerns men in Judica-
ture more ſpecially, that they proceed
leiſurely, not like that ſpeedy Judge
I reade of in Biſhop *Iuell*, who hanged
a man in the fore-noone, and ſate up-
on him, examining his fact in the after-
noon. That other, but an *haſty* Judge
too, for ſo learned *Forteſcue* [c] cals him,
did better then ſo, for he proceeded
"*Secundùm allegata & probata*, and ſo
"condemned the wife for killing her
"husband, and ſhe was burnt for it;
"but ſome months after the man ſer-
"vant confeſſing that his Miſtreſſe was
innocent, and himſelfe was the *man*

[a] In Gen. 18. 21. ἀκούσωμεν ταῦτα πάντες, &c.

[b] *Primum ligant, deinde cauſam in eam quærunt.* Lidford Law. B. *Iuel* Art. 13. P. 48.

[c] Commend. of the Lawes of Engl. Chap. 53.

of

Cap. 10. of *bloods*: the Judge now seeing his error, and the *waste* which *haste* makes, weighing withall the fore-mentioned Scripture, sorrowed so much, that he never enjoyed himself after till his dying day. So *Fortescue* reports also. This, I say, concernes more specially men in high places, called *Gods* in Scripture oftner then *Men*, That, according to their great example, they consider well before they determine, using all their eyes and eares also, for it must ever be remembred which the learned Knight said; "A wicked sentence is infinitely worse then a wicked fact, as being held a president and pattern, whereby oppression beginning upon one is extended as warrantable upon all.

De morte hominis nullus est cunctatio longa.

Hist. of the World. B. 3. Ch. 8. sect. 8.

Nor is this *præter casum*, nor *præter causam*. It concerns *all*, then us too, we must in our low way, well see, and examine first, and punish after. Is it a fault, sloth, stubbornnesse, &c. which we are about to punish? It is: Yet stay the hand; notwithstanding we must not thunder yet, The childe should smart in a lesse terrifying way. But if we must speak high, as if sons of thunder, and clap hard

too,

too, for ſo the fault may require; yet we muſt be ſure, that we have *lightned* firſt, I meane, we have let a light into the childs underſtanding, and ſo ſet it up there, that he is convinced clearly, that he might have ſeene his way, and have walked by the light, but he would put it out, and the *clap* came, he knows now, how deſervedly. We muſt be very carefull at this point, for our pety actions now, teach for afterwards, and make great impreſſions that way. The child will tell you twenty yeares hence, "I remember what my Maſter did, "how diſcreet he was, or the contrary; "Our actions may be made *preſidents*, "when we little think of it. Therefore I ſay again, we muſt not doe, as that light Judge did, command execution now, and call a Jury for examination anon; God forbid; but it is as prepoſterous every whit to doe as many times we doe; *Thunder* firſt, and *lighten* after; and moſt croſſe it is to the way of heaven. Cap. 10.

I ſhall never forget, for I felt it, That I ſuffered once, as ſometimes children doe, for my *ingenuity*. I mention it by

Cap. 10. way of *caution*, as there is need, for I do not think that any one twigge fell in vain, ſo much I honour the memory of my maſter: I had *Iter* in my way, and it was my lot to *parſe* it: A ſtammering boy I was, and making haſte fell ſhort a ſyllable; my Maſter was as ſhort with me, and up I went. Wiſe men have not alwayes their wits about them, nor their underſtanding at their fingers end. But this was the old Diſcipline; my judgement is utterly againſt it, but I think withall, in this lazy age, it would doe moſt good: of that anon. To our purpoſe, *inſtruction*, and *correction* muſt ſtill goe together; but in the ſame order ſtill, when the childe ſmarts he muſt learne too; (as was ſaid in due place.) I learned nothing by all my ſmart, unleſſe frowardneſſe. A Maſter may teach that quickly; with the froward the child will be froward; that we remember well. I ſaw not my error, (a great hint to progreſſe) nay to ſay the truth, errour there was none, for as the meaneſt Scholars know well, It argued more ingenuity, to give the word an increaſe

a Childs Patrimony Preface, p. 10. Book p. 27.

but

but of one ſyllable, then of two, for I was never told, that the old word was *Itiner*. Cap. 10.

I ſay then, and it is an Oracle, if we would in all caſes let in the *light* firſt, it would ſave us the trouble of thundering, and the poore childe would on apace, eaſed of that terrour; for it is all the trouble he yet feeles in the fleſh, as play is his chiefe joy.

Aſſuredly the Muſick-maſter takes a good way; when he would make the childe *ſing*, he will not make him *cry*, for then he knowes the *Muſick* is marred. It is ſo, if we would ſee it, in Grammar learning; when the childe ſtands *quaking*, and learnes *crying*; when hee ſpeaks *prayers*, and the Maſter *threats*, all this time is loſt, no good done, but hurt a great deale. Now the Proverb plucks the Maſter by the eare; "No man makes haſte to the Market, "where nothing is to be bought, but "blowes. The ſumme is, we muſt goe gently, and very calmly on, not *blowing* at all, when we would ſet up a *light* in the underſtanding, which muſt firſt be done. A little puffe of winde blowes

Cap. 10. out all presently. The *light* you set up in a childs understanding is, at first, as the candle you have newly lighted, and are gone with it by that time you have gone three steps, the candle is out, for you were too hasty, and you did not (as the manner is) shelter it well from the winde, for the least breath doth it. Now we have our lesson, how to teach, and when to correct: we will take this one note with it. "Our "natures, as well as our consciences, "are more moved with *leading*, then "dragging, or drawing; and pety er- "rours will be better reclaimed with "gentle meanes, rather then Cate- "chized with hard words, and "blowes.

And now I hope, the Child and I are very good friends: all this while, I have spoken to his heart, and to very good purpose. I have indeed, and I have spoken heartily, as he that greatly tenders the Childs good. But yet for all this, hee, and I are not friends as hee calls friendship, and accounts the shews thereof. Certaine it is, I am as great an enemy to his negligence, as any one

in

in the Towne; and I have many rea- Cap. 10.
ſons why I muſt be ſo; For, for the moſt part; ſuch the negligence is, that it checks the Maſters paines every where: and it is ſo foſtered at home, for the moſt part, that the Parent cannot thinke, and thinke with reaſon; that the Child will prove for afterwards, either ſerviceable to himſelfe, or the place hee lives in. The Parent muſt thinke ſo as reaſon muſt accompany his thoughts, for by that *level* he muſt walke; and then hee takes the meanes along with him, conducting to the end. Then wee make judgment by the Parents practiſe in the breeding of the Child, That he looks for no more from him, then that he eate and drink and riſe up to play. We have diſciplin'd the Parents houſe already, but that labour is loſt. And ſo is ours too, I ſpeake as all Teachers would ſpeak, our paines with the Child, for the moſt part, runs on, as ſome water doth, to *waſte*, and all becauſe the Child is not quickned betimes, and rouzed out of his lazy diſeaſe. Some hurt alſo the Maſter may doe the Childe, againſt his will;

Cap. 10. hee may make the Child careleſſe by his over-much care, yet hee cannot abate an *Ace* of it. The diligent Maſter, may make the Scholar negligent; nay, paſt all doubt, ſo it is.

It is the complaint of a learned Commentator on *Iſocrates*, and certainly he was right; "If you ſhall la-
Hier. Wolfius. "bour to condeſcend to your Scholars "capacity, facilitating the way, ma-"king it very eaſie; if you doe make "all cleare before him, then will the "boy prove a very ſlug, lazy as may be: His maſter may doe all, hee will doe nothing at all; or ſo careleſly, that nothing comes of it. Doubtleſſe the beſt Maſters are troubled hereat, and it is the great arreſt of their endeavours, as ſloth is the Canker of the parts.

a *Intellectio recta non ignavis, ſed diligentibus, ſeſe offert, atque dat.* Scal. Exer. 307. Sect.

I am upon the Iriſh diſeaſe, I know how well enough it is naturalized amongſt us. Idleneſſe is the common diſeaſe of City and Country, as dangerous, and deſtroying too. It makes *Maſter*, and *Scholar* all unprofitable, *gifts*, *parts*, *graces*; It ſpoyles all. Worſe then a *Moth* it eates great holes in the web of our life. Nay, more unhappy

δεινὸν ῥᾳθυμία, &c. Chryſ. in Gen. 2.

happy then an *Ape* or *Iackdaw* (I speake to the Childs capacity) it steales from us our very *jewels*, and besides, it is very mischievous also. Now that wee have met with this block in our way, it shall beare all the blame which is unjustly cast upon the Master; and besides, it shall doe us some little service, for it shall helpe us to cleare an objection: Some there are that call former times to their succours; and so make a party against the present course, the most naturall Method that can bee thought of; and thus they object. Cap. 10.

Obj. "The old Method in former "times, hath produced as good Scho- "lars, nay better, then that ye call the "newest, (wee doe not call it so, wee "say, and make good what wee say, "it is the oldest) and so exact a Method "can doe now.

Sol. Wee will gratifie them so farre now, as to grant this; "There were as "good Scholars formerly as now, per- "haps better too; for my part, I verily beleeve it. There is an invincible reason for it. The *old* discipline is gone, nay that which was but 36. years agoe,

Cap. 10. we have it not now: The boy is grown idle and lazy, the Parent likes it well. But if the old diſcipline, which ſo croſſed Nature, and a new method, which is (they will call it ſo, whether wee will or no, though) according to Nature, if theſe did meet, and cloſe each with other; then I know what would bee, wee ſhould have very good Scholars now: (though wee love not compariſons) much good would bee done in a little time, whereas little is done now in much time. I am ſure the Objection is anſwered.

Now the Parent may heare how he may be miſtaken, though he hath committed his Child to an honeſt able man; (hee muſt be both:) hee expects now his Child will thrive, and prove a good Scholar, and all very quickly, for he knowes his Childs abilities are good, and the Maſter faithfull, (hee hopes) what ſhould hinder, why his Childe ſhould not prove a good Man, and a good Scholar both together? A happy proceeding, *Amen*, God grant it prove ſo, even ſo, *Amen*.

I muſt tell the Parent now, what blocks

blocks we finde in the way, which hin- Cap. 10.
der progreſſe mightily; and if he will not put to both his ſhoulders for the removing of them, he will fall infinitely ſhort of what he hopes to ſee. But if he will joyne his hand to the work heartily, walking by the *level* of right reaſon, and according to his *rule*, he may finde his hopes, and reap comfort, all in their ſeaſon.

1. Firſt then, he muſt catechize his childe, drop inſtructions into him, *whet* them upon him, *morning*, *noone*, and *night*; that is the Scriptures *Method*, Deut. 6. 7.
and *Rule*. Theſe are the *ſeaſons* for our *precognitions* ſpoke of and explained before, let that be markt. Now if thus the Parent doth not, what he poſſibly can doe; for, I ſay again, theſe are the *ſeaſons*, and one more, *when* he *walketh by the way*, let him beleeve me this once, a man of ſome experience here: "The "thing will not be done; when the time comes, it is more then a doubt, he will not finde his hope in his hand; If he abate ſo much as an inch of his proper duty and endeavour touching his childe, he muſt abate alſo, more

then

Cap. 10. then an *ace* of his expectation.

2. The boy (and girle too) hath naturally a lazy, sluggish humour; Let him doe what he will, he will doe just nothing, or as good as nothing, or worse then nothing; he will be idle all the day long; and idlenesse, we have heard what that will doe, rather what it will undoe. The Parent must purge out this bad humour what is possible, and the sooner the better. Let the child rather pick sticks, or gather wooll, then stand idle. If the Parent lookes not to this, and doth as hath been said, I can assure him, the Master cannot; for he knowes it is vaine labour to countercheck that, which is countenanced and fostered at home.

The Master doth but his owne task, and that hath been compared long since to the *Mid-wives worke*. We understand that well enough for our use: Then we understand the Masters work; The Master findes that in the childe, which he works upon, he doth not put it there, he findes wit and abilities, and nature forward to put all forth, and now the *Master* as the *Mid-*

wife

wiſe, promotes exceedingly. But if na- Cap. 10.
ture be in a Lethargy, (lazineſſe is ſuch a diſeaſe) then the Maſters may ſleep too, and doe as much good as talk to a lazy boy. I doe not ſay a *dull* boy, he never troubles me, he will doe well enough, for he mindes what he doth; I ſay a lazy boy; the boy muſt doe his endeavour, elſe we are at a ſtand. Why? it is the law of nature, man muſt put forth his endeavours, if he meanes to live; God gives us *corn*, we muſt make it *bread*; the *grape*, we muſt make it *wine*; *wooll*, we muſt make it *cloth*; *wood* and *ſtones*, we muſt build the houſe. Still God ſheweth us by His works in nature, "That mans labour "muſt concurre, and meet with His of "Providence. It is juſt ſo here betwixt the Maſter and the Scholar. But I am of the ſame minde I was; The more the Maſter doth, the leſſe the Scholar will doe, if after the common manner. Nay, I cannot ſee with reaſon how it ſhould be otherwiſe: For the eaſie gaining of a thing makes us all ſlack. This *extundere*, the *purſuit* after a thing, with difficulty in attaining the ſame,

whets

Cap. 10. *whets* our endeavour, and ſweetneth it when we have it. That I cry after, and lift up my voyce for; That I ſeek as ſilver, and ſearch for as hid *Treaſures*, that, that is a treaſure indeed, and ſo will be accounted of.

ὅσα τὰς ὀρνίθας, &c. Cl: Alex. ſtr. 2. p. 263.

"They ſay the fleſh of thoſe Fowles "is ſweeteſt, which have no other meat "but what they ſcrape out with their "feet, and gain with their labour". So "is the water the ſweeter, the deeper "you digge for it. The eaſie attaining to any thing takes off from our eſteeme we have of it, and as that falls in our judgement, ſo doe we in our endeavour.

The Commander ſaid well, "His "men ſhould gain their drink by "ſweat, and then it would be wine; "and win their bread from the roots "of trees, and then it would be dainties. Nor did the old Father dote, when he told his ſon, *He left him a treaſure hid in a field*; the young man fell to digging, &c. but no treaſure all that while; yet by his good husbandry, he made the field very fruitfull, and that was the treaſure the Father meant. I ſay then,

and

and ſuch my judgement is, I ſay not un- Cap. 10.
der correction "That the child profiteth
"moſt, there where he hath leſſe infor-
"mation, more exerciſe, and moſt pu-
"niſhment: And I thank God that ſo it
was with me; for thereby it comes to
paſſe, God ordering it ſo, that I have
been the more induſtrious ever ſince;
And what a man gets by his owne la-
bour is ſure, and beſt pleaſeth as we
heard. But yet, this I muſt ſay alſo; It
is a way I ſhall never allow, for it is to
make the childe to ſerve in *rigour*, (fit
enough for his lazy nature, which will
be taught no good, but by a bad me-
thod) exacting the full tale of bricks,
and allowing no ſtraw; requiring the
task, and not making it poſſible, by
ſhewing the way of performance. No;
that is prety *tyranny*, or oppreſſion, no
better. I would rather, if it might be,
the child were led on with delight, car-
rying his candle in his hand, and then
if he ſtumble as one in the dark, fetch
him up as you doe your horſe, and let
him feele the ſpurre in its place. And
we ſhould doe prety well here, and diſ-
cipline the childe well enough, with
the

Cap. 10. the Parents leave alſo, if the child were quickned at home: but there he is ſuffered to go on ſo ſlack and lazy a pace, that he will not be put out of it by our ſpurre. Yet for all that, ſomething we muſt doe, elſe we ſhall undoe the childe quite, who is halfe undone already. The childe muſt know and feele too, (that is his knowledge) that there is a double part in the Schoole, nay in every place that is for inſtruction, one the Maſters, the other the Childes. And they muſt doe each their work mutually, elſe there will be a vain work. The Maſter muſt ſpeak, the child muſt hearken; The childe muſt ask, as the Maſter muſt give him the hint of a queſtion; the Maſter muſt anſwer calmly. And thus the leſſon goes on till the Maſters work be done. And now the child ſetts to his work preſently, for it is the opportunity of time, he muſt foreſlow no time, to recollect, to faſten that which was ſaid, to make in it a *ſure word*, his own for ever; The boy muſt uſe all diligence, that doth mighty things, elſe the Maſter labours in the fire, and ſo will the child too, if he be not

not well instructed withall, that the blessing is from heaven, a thing the childe heares little of, but it is all in all. Cap. 10.

I said before, *till the Masters work bee done*; It is never done. Something in point of information, something in point of reformation, about the child or himselfe, findes him work still. Let me say it once for all: The Master may learn much by teaching the childe; A great deale of good Divinity from that little thing, which is old Natures right. I know no such looking glasse in the world, wherein to see the mans heart, as is the *face* of the child. Therefore I said well, The Master hath still something to doe, either about himselfe or the childe, and when he cannot make the childe better with all his care, then his care must be to make himselfe better, then there is no lost labour. The longest day is short enough for this work; In the winter he must take the night too, and and all too little to doe a great deale of good in, which should be his ambition.

The Masters recreation must be with the

Cap. 10. the childe, (he will make him merry ſometimes, ſo muſt he the childe, and then the work goes on) I have read and ſeen an old *Grand-ſire* ſporting with his young childe, ſo refreſhing his own ſpirits, and the childs both: Aſſuredly we may learn and teach both, no fitter way; for as (ſo I told you) the boy muſt be ſerious in his play, (we allow no time for calviſh mirth) ſo muſt the Maſter what poſſibly he can, *play* in his *worke*: he muſt doe it with all the delight that may be; then it is no burden. But this is the point, He muſt uſe diligence [b], that he muſt: And what will that doe? ſtrange things, *See the omnipotency of induſtry*, ſaid one very ingeniouſly as he doth alſo; But then adde too, he muſt be a man of an unblamable converſation, that he muſt: he walks before boyes, they mark, where you would not have them mark; and they underſtand too much, where you would have them underſtand nothing, like a *ſieve*, they will let goe an hundred good inſtructions, when but one bad example will ſtick by them, while they live. He muſt look to his conver-

[b] It is order, purſuit, ſequence, and interchange of applications, which is mighty in Nature, *Adv.p* 178.

[c] Holy War. 2. 12. pag. 60. Induſtry in action is like importunity in ſpeech. p. 154.

converſation, he muſt walk *reverently* there, elſe he is doing, and doing, and yet doing nothing, or which is worſe, he doth a great deale of hurt. As examples in Grammar (for they are rules as was ſaid) make the quickeſt penetration into the underſtanding, ſo doth the example of the Maſter into the manners of the Diſciple; nay a greater penetration into the life, for the example is lively. It hath been ſaid, "*A bad man may be a good Citizen*, but that diſtinction was not ſubtle enough for the Devill, for taking away the *bad man*, the *good Citizen* followed for company. *Good* and *bad* cannot ſtand ſo neare together: if a bad man, then no good Citizen, no, nor a good Teacher: he muſt have the Character of a right Orator," as well a good Man, as a "good Speaker; elſe he may tickle the eare, but never gain the heart, "Like "a fire of green wood, which is fed "with it as it is fuell, but quenched as "it is green. The Maſter muſt be a pious man, there is no remedy, for he is the childs Catechiſme, the child hath it by rote. He muſt be an *exact copy*; I Quint. Orat. 12. 1.

Cap. 10. pray you let us mark that, and the reaſon, why? The Philoſopher gives it; "Men abandoned to vice, doe not ſo "much corrupt manners, as thoſe that "are halfe good, and halfe evil. And it is no more but what the *Leper* gives us cleare intimation of, for if he was halfe whole, nay three parts whole, and one part leprous, then he muſt be ſhut up as moſt infectious; "For putrefaction is "more contagious before *Maturity*, "then after. The Maſter muſt ſet an exact copy; his example muſt be ſo, even thus. He muſt pray with the child, he muſt pray for the childe; he muſt heare for the childe, (the childe muſt heare from him again, all that is for his uſe) he muſt heare with the childe; He muſt be reverent in his carriage here and there and every where, then ſome hope there is, the child will prove good, and grave alſo in his ſeaſon, elſe none at all.

Levit. 13.

The Maſters converſation is a mould, into the faſhion of which the diſciple is caſt; then I ſaid very well a little before, (all the skill is to practiſe thereafter) "As the Maſter hath much work about the

"the childe, ſo hath he as much and Cap. 10.
" more about himſelfe, and this lieth
" betwixt his owne heart, and God. I profeſſe heartily, I know not what wee can doe (no good ſure) unleſſe we have a continuall recourſe to heaven, and an influence thence.

No creature ſo hardly governed as man, ſo it was anciently concluded. I ſay alſo, it is the tendereſt work in the world, to deale with a childe. It is *tender*, man is naturally *rough*; the childe is like it ſelfe, *ſlow*, the man is *quick*; the childe is as *weake* as is imagined, very aukward to his buſineſſe; the mans paſſion is like himſelfe, *ſtrong*, and quickly breaks out at the mouth, and fingers end, and then he begins at the wrong end. So then, if we have not continall recourſe to heaven, we ſhall be out, and (as the expreſſion is very full) *heavenly wide*. We muſt then be much with God, that He may be ſtill with us, ſpecially then when we are ſetting upon inſtruction; for then we ſhall have matter for paſſion to work on; therefore we muſt remember our ſelves, ſo calming our ſpirits; for our

Cap. 10. work hath an influence not into the child only, but into the whole Cõmonwealth; great reaſon we ſhould importune an influence from heaven. So then we are at our concluſion ſtill; A good Schoole-maſter muſt be as a good Biſhop, (I am ſo charitable, that I do not think there is a bad Biſhop in the world, for I mean really, and allow the name heartily; and doe beleeve verily, there are degrees amongſt men, as amongſt Angels; elſe where order ſhould bee, there confuſion will be; and I know this as wel as any thing elſe, That he is but a man, like an earthē veſſel, frail, & weak) as a *Biſhop*, who overſees himſelfe, there is the chiefe work, next his own houſe, then Gods houſe; and then he muſt be as his Predeceſſors have been, a man of another world, having his converſation in heaven: ſuch a one a good *Schoole-maſter* muſt be, (how ever they ſtand in the circumference, they meet at this point) his *converſation muſt bee in heaven*, if he look to doe much good upon earth. Note the example of two famous men, excellent in their time, it is written for our example.

It

It is ſaid of *Bradford*, nay I think he ſpeaks it of himſelfe, you may take his record; "He ſtudied for the moſt part "on his knees." And it is an high expreſſion of *Bernard Ochin* a; "For one hours "ſtudy, thou oughteſt to pray a thou-"ſand. It is certain this, he hears moſt, he learns moſt, he teacheth moſt, that prayeth moſt. As it was ſaid of the good hearer, he heares praying, and prayes hearing; ſo it muſt be with the good Teacher too; he muſt pray teaching, and teach praying. He that prayeth moſt, teacheth moſt: Certainly, certainly, he muſt be often upon his knees, that will promote the childe in good: His converſation muſt be on high, that would carry the childe thitherward. And ſo I am at a Concluſion, which I finde made to my hand, and concludes Maſter and Learner, even both theſe, for here they muſt meet, or never meet in heaven. "The Maſter muſt live "well, and pray hard; his life muſt be "pious, and his prayer devout, for this "effects more, and makes better way, "then all our diligence can. It is a concluſion of univerſall uſe, and experience.

Cap. 10.

a Hedid not keep to his own rule, if it bee true which is written of him; (which we may queſtion,) which is, *That he fell from his God*, and ſpake of Him without a *light*: when the rule is, *Non loquendum de Deo ſine Lumine.*

a *Pia vita et devota precatio p'us poſſunt in ſtudiorum ratione, quàm diligentia.* Alſt. Ency. l. 4. c. 14 Reg. 14.

Cap. 10. rience: It ſhall ſet a period here.

Now we have gained our point; if we would keep within compaſſe, and order our converſation aright, we muſt
b Luc. 8. 6. with the *Mariner* b, fixe our eye in heaven, and walk humbly with God on earth; the onely meanes to finde out a right *way* for us and our *little ones*; a way which tends ſtraight to *life*, not like that we live now, for it ſhall never run out to death.

FINIS.

The Copy being ſomewhat ſcattered, theſe were omitted which are here inſerted to the ſecond Part.

Page 70. *Line* 10. And that he is a thankfull perſon too: It humble, then thankfull; humble he is as we heard, for God regarded the *low*, *low* eſtate (he cannot goe low enough) of his ſervant. God paſſed over Mountains and hils, & ſhined upon his loweſt valley, oh how thankfull is he! He conſulted with His free mercy, ſo made him to differ, overlooked a multitude of ſins, vouchſafed to multiply pardons, ſought him out that was *loſt*; the empty, hungry, thirſty ſoul is ſatisfied; The *wilderneſſe* is now as a *watered garden*; his *parched heath*, a *ſtanding poole*; his gates of braſſe are broken, the barres of iron are cut aſunder; he is delivered out of all his *diſtreſſes*. And now heare him call upon his ſoule, *ſing praiſes, ſing, ſing, ſing praiſes*: ſo we reade in his ſongs of thankſgiving. And what is wanting now to the tribute of praiſes, it is the joy of his ſoule, he ſhall make

Pſal. 47. 103. 107. 116. 136.

make up one day, when he shall be for ever with the Lord, there to sing the
a Rev. 15. 3, 4. *Song of Moses* [a], and to joyne his voyce with the heavenly *quire*, saying, *Halle-lu-jah*, " Salvation, and glory, and ho-" nour, and power unto the Lord our " God, *Amen, Halleln-jah.*

Page 91. *Line* 1. fatteſt. As B. *Latimer* ſaid, " The Devil gains more upon " one Holy-day, then upon ten work-" ing dayes; So we may ſay truly, The Lord loſeth more of the tribute of praiſe at one *feaſt*, then He gains at two *faſts*. The more we receive from Him, the more Hee loſeth from us. The larger His mercie, the ſtraiter our hearts. This it is for the moſt part. But all this, &c.

Page 104. *Line* 14. Againe, we may diſcern in a *ſeething pot*, what our *ſpirit* is, and what the pollution of the ſame. While the pot with the fleſh in it is cold, we ſee nothing but cleare water; but let the pot boyle, then the *ſcum* riſeth. An occaſion to ſinne is as fire under the pot; now I can obſerve what ariſeth in my ſpirit. Concupiſcence is alwayes there, a luſting after this, and that, and more

more to this then to that, ſome predominant and maſter-luſt, I mean. Now when the occaſion joynes with it, there is heat put to heat, and a great flame. Now our *ſpirits* boyle apace, and there ariſeth a great *ſcum* preſently. We muſt be as quick and ſpeedy in the caſting the *ſcum* out, as a pollution to be loathed: if we ſuffer the ſcum to boyle in, we defile our ſpirits utterly, and in the ſeething pot, we read our judgment. We will then note this by the way: An occaſion is as fire to the pot, it raiſeth the ſcum; ſo this *trieth* the man, for ſuch he is indeed, what he is in temptation. But let the man take heed, he doth not try occaſion, not *tempt* temptation, not run into temptations no more then he will into the fire, for then he burns, and he is well pleaſed with his *ſcum* which he ſhould caſt out with *loathing*. He that runs into ſnares, wil fall certainly [f]: for the Devil watcheth there, & if I put my foot in it, ſurely I ſhal be taken by it.

Ezech. 24.

[f] Ὁ δυνατὸν κλέπτειν ἁμα καὶ σωφρονεῖν, &c. Heliod. Æthiop. l. 1. c. 24. *Diabolus ſemper imminet occaſioni.*

Page 105. *line* 5. If we ſee a *Serpent* in our way, let us ſtand a little to view that *creeping* thing. It was once a more pleaſing Creature, and, perhaps, its ſtature more

more erect and upwards, for it is reckned amongſt the *beaſts* of the field, not amongſt the *creeping* things there. Sure we are, becauſe he was uſed as the Devils inſtrument to tempt unto ſin, therefore this burden is laid upon him, *Vpon thy belly ſhalt thou go, & duſt ſhalt thou eat*; which teacheth us to be wiſer then a *Serpent*, and as innocent as a *Dove*; to have no hand in ſin to help it forward; not to put forth ſo much as the leaſt finger to be inſtrumentall thereunto. If a brute creature was ſo curſed, how great will their curſe be, who imploy their reaſon, and little judgement, as the Devils inſtruments, to bring wicked deſignes to paſſe, and to put them in execution a. The authors and firſt inventers of wicked Decrees are curſed, and they that help to put them forth, lie under the ſame *woe*. Our *bodies*, *ſpirits* alſo are great examples hereof, ſo are the judgements that God hath executed, not upon beaſts onely, but upon creatures ſenſleſſe. That b *note* is long, the leſſon is ſhort, *Have no fellowſhip with the unfruitfull works of darkneſſe, but reprove them rather* c.

a Eſay 10. 1 *Tum Auctoribus, tum etiam adminiſtris.* Junius ibid.

b *Adeò exoſum eſt peccatum & inſtrumentum peccati,* Junius in Joſh. cap. 7. 25.

c Ephes. 5. 11.